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## AN EDUCATIONAL ANTHOLOGY FROM THE WRITINGS OF ST. CHRYSOSTOM<sup>1</sup>

A comprehensive collection of the pedagogical writings of the Fathers of the Church has not as yet been made. It is true, indeed, that the educational principles of certain of the Fathers, for example, of St. Jerome and of St. Augustine, have been compiled and published; but these publications have, by no means, exhausted the treasures of educational wisdom which patristic literature contains. The beautiful pedagogical thoughts of a Basil, of his celebrated countrymen, Gregory of Nazianzen and Gregory of Nyssa, of a Chrysostom, Ambrose, Gregory the Great, and others, are not less deserving of being rescued from oblivion and placed, as a guiding light, before all to whose hands is entrusted the education of our youth. A great difficulty in the accomplishment of this work lies in the fact that but few of the Fathers have expressed their views concerning questions of education and instruction in connected discourse; while, on the other hand, numerous educational theories, full of intrinsic merit, lie scattered like grains of gold in the broad fields of the writings of the Fathers—a rich harvest for the compiler who does not shrink from tedious labor.<sup>2</sup>

The foregoing has prompted the writer to glean from the works of St. Chrysostom some of the many beauti-

<sup>1</sup>A thesis submitted to the Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree, Master of Arts.

<sup>2</sup>Cf. Aloys Hülster. *Basilius der Grosse. Johannes Chrysostomus.* Paderborn, 1906. Vorwort, p. V.

ful passages on education therein contained, and an attempt has been made to present them in connected form in the succeeding pages. The selections have been taken, for the most part, from the homilies of St. Chrysostom; since, in a comparatively recent publication, his treatise on "Pride and the Education of Children," together with numerous educational theories from his work, entitled, "A Defence of Monastic Life," has been made accessible in the vernacular by Dr. Sebastian Haidacher, a German scholar of note.

#### ST. CHRYSOSTOM'S EDUCATIONAL IDEAL

St. Chrysostom's ideal of education has been briefly stated by Kappes in the following words, "His" (St. Chrysostom's) "ideal of education is the restoration of the image of God in man."<sup>3</sup>

This has been beautifully expressed by St. Chrysostom in the twenty-first homily on Ephesians: "For if men that make statues and paint portraits of kings receive so great distinction, shall not we who adorn the image of the King of Kings (for man is the image of God) receive ten thousand blessings, if we effect a true likeness? For the likeness is in this, in the virtue of the soul, when we train our children to be virtuous, to be meek, to be forgiving (because all these are attributes of God), to be beneficent, to be humane, when we train them to regard the present world as nothing. Let this then be our task, to mold and to direct both ourselves and them to what is right."<sup>4</sup>

It is interesting to compare this, written centuries ago, with a similar expression of the Christian educational ideal by a modern writer on pedagogics, who says: "Again, is not the teacher to be compared to a sculptor, or a painter? We admire the masterpieces of Phidias,

<sup>3</sup>Kappes. *Lehrbuch der Geschichte der Pädagogik*. Münster i. W. 1898. Vol. I, p. 300.

<sup>4</sup>Library of the Fathers. St. Chrysostom's Homilies on Galatians and Ephesians. Oxford, 1840. 21. Hom. on Eph., p. 345.

Praxiteles, Lysippus, of Michael Angelo and Raphael. And yet, the teacher's art is far nobler. . . . Those artists could produce only exterior likenesses of men or of superior beings; the teacher shapes the innermost nature of man. Nay, more, the Christian teacher endeavors to bring out more beautifully the image of God. Christ, the true teacher of mankind, is his ideal and model. In prayer and meditation on the life of Christ, he studies line after line of him to whom he applies the words of the royal prophet: 'Thou art beautiful above the sons of men, grace is poured abroad in they lips.' . . . Psalm 44, 3sq. Having grasped this beauty he tries to express in his own character, and then to embody in the hearts of his pupils that heavenly beauty of purity, humility, meekness and charity which shines forth from every word and action of the God-man. Thus he is making real living pictures of Christ, which for all eternity shall be ornaments in heaven, the trophies of the labors and struggles of the zealous teacher.'"<sup>5</sup>

#### THE OFFICE, MOTIVES AND IDEALS OF THE CHRISTIAN TEACHER

The importance and sublimity of the Christian teacher's office has often been expressed, and yet it is profitable to learn from the words of St. Chrysostom that he, too, held an exalted opinion of the teacher's mission. He says: "The office of a teacher and that of a priest is of great dignity, and to bring forward one that is worthy requires a divine election. So it was of old, and so it is now, when we make a choice without human passion, not looking to any temporal consideration, swayed neither by friendship nor enmity. For though we be not partakers of so great a measure of the Spirit as they, yet a good purpose is sufficient to draw unto us the election of God.'"<sup>6</sup>

In another place he writes: "And if some one has thus advised, 'Seek not to be a judge, unless thou canst take

<sup>5</sup>Schwickerath. *Jesuit Education*. St. Louis, Mo., 1904, pp. 639, 640.

<sup>6</sup>Hom. on I. Tim., p. 40.

away iniquity,' Eccles. VII, 6, much more may we say here, 'Seek not to be a teacher, if thou are unequal to the dignity of the office; but though dragged to it, decline it.'"<sup>9</sup>

The truth, that for effective teaching the teacher must *be* what he utters and strives to inculcate, is expressed over and over again in the homilies of St. Chrysostom, as is shown in several passages which follow. "The Apostles, therefore, were a type, and kept throughout a certain archetypal model. Consider how entirely accurate their life was, so that they are proposed as an archetype and example, and as living laws. For what was said in writing, they manifested to all in their actions. This is the best teaching; thus the teacher will be able to carry on his discipline. But if he, indeed, speaks as a philosopher, but in his actions doth the contrary, he is no longer a teacher. For mere verbal wisdom is easy even for the disciple; but there is need of that teaching and leading which comes of deeds. For this maketh the teacher to be revered, and prepares the disciple to yield obedience. How so? When one sees him delivering wisdom in words, he will say he commands impossibilities; that they are impossibilities, the teacher is the first to shew, by not doing them. But if he sees his virtue fully carried out in action, he will no longer be able to speak thus."<sup>10</sup>

"This is like the best of teachers, to teach, in his own person, the things which he speaks."<sup>11</sup>

"When, therefore, any one teaches both by word and life, he is greater than all. For those he calls emphatically teachers, who both teach by deeds, and instruct in word."<sup>12</sup>

"Let no one despise thee on account of thy youth. For as long as thy life is a counterpoise, thou wilt not be

<sup>9</sup>2 Hom. on Titus, p. 287.

<sup>11</sup>2 Hom. on Phil., pp. 142, 143.

<sup>12</sup>20 Hom. on I. Cor., Part I, p. 272.

<sup>13</sup>32 Hom. on I. Cor., Part II, p. 438.



despised for thy youth, but even the more admired; therefore, he (St. Paul) proceeds to say,

But be thou an example of the believers in word, in conversation, in charity, in faith, in purity. In all things shewing thyself an example of good works: that is, be thyself a pattern of a Christian life, as a model set before others, as a living law, as a rule and standard of good living, for such ought a teacher to be. In word that he may speak with facility, in conversation, in charity, in faith, in true purity, in temperance."<sup>11</sup>

"For he that would be a teacher must first teach himself. For as he who has not first been a good soldier, will never be a general, so it is with the teacher."<sup>12</sup>

"Great is the confidence of the teacher, when from his own good actions he is entitled to reprove his disciples. Wherefore, also Paul said, For yourselves know how ye ought to follow us. II. Thess., III, 7. And he ought to be a teacher more of life than of the word."<sup>13</sup>

"Among whom ye shine as lights in the world. For on this account He left us here, that we may be as luminaries, that we may be appointed teachers of others, that we may be as leaven; that we may converse as angels among men, as men with children, as spiritual with natural men, that they may profit by us, that we may be as seed, and may bring forth much fruit. There were no need of words, if we so shone forth in our lives, there were no need of teachers, did we but exhibit works."<sup>14</sup>

"Each of you, if he will, is a teacher, although not of another, yet of himself. Teach thyself first. If thou teachest thyself to observe all things whatsoever He commanded, by this means thou wilt have many emulating thee. For as a lamp, when it is shining, is able to light ten thousand, but being extinguished will not give light even to itself, nor can it lighten other lamps; so also in

<sup>11</sup>13 Hom. on I. Tim., p. 105.

<sup>12</sup>5 Hom. on I. Tim., p. 42.

<sup>13</sup>6 Hom. on II. Thess., p. 510.

<sup>14</sup>10 Hom. on I. Tim., p. 81.

the case of a pure life, if the light that is in us be shining, we shall make both disciples and teachers numberless, being set before them as a pattern to copy."<sup>15</sup>

All of the preceding citations show the powerful influence of example, and are illustrative of the place in education of the deepest, most tenacious human instinct, imitation; hence long before the science of psychology had a name, this Christian Father of the fourth century had learned and taught many of its lessons.

One of the most fascinating features in the life of the Perfect Teacher is his tender love for children. An interpretation of the spirit of the following passages will show that St. Chrysostom considers this an essential quality of the teacher. The fact that these recommendations are addressed to the teacher of religion does not rob them of their general educational value; for in the history of education it is the spirit that is significant.

"For nothing is so apt to draw men under teaching, as to love, and be loved."<sup>16</sup>

"There is nothing better, there is nothing more affectionate, than a spiritual teacher; such an one surpasses the kindness of any natural father."<sup>17</sup>

"For this is life, this comfort, this consolation to a teacher possessed of understanding; the growth of his disciples.

"For nothing doth so declare him that beareth the rule, as paternal affection for the ruled."<sup>18</sup>

"This is paternal affection to prefer the salvation of his disciples before his own good name. This is the part of a soul free from vain glory; this best releaseth from the bonds of the body, and maketh one to rise aloft from earth to heaven, the being pure from vainglory; just as, therefore, the contrary leadeth unto many sins."<sup>19</sup>

<sup>15</sup>6 Hom. on II. Thess., p. 511.

<sup>16</sup>6 Hom. on I. Tim., p. 47.

<sup>17</sup>5 Hom. on Phil., p. 52.

<sup>18</sup>15 Hom. on II. Cor., p. 185.

<sup>19</sup>29 Hom. on II. Cor., p. 330.

"Strange! How great is the affection of Paul! He did not regard afflictions, nor plots against him. For I think that he then remained there, as Luke says, that he abode in Greece three months, when the Jews laid in wait for him. Acts XX, 3.

"His concern, therefore, was not for his own dangers, but for his disciples. Seest thou how he surpassed every natural parent. For we in our afflictions and dangers lose the remembrance of all. But he so feared and trembled for his children, that he sent to them Timothy, whom alone he had for his consolation, his companion and fellow-laborer, and him, too, in the very midst of dangers."<sup>20</sup>

While in the immediately following selection, St. Chrysostom advocates gentleness in teaching; other passages are quoted which seem to be addressed to those who fancy that school life can be altogether pleasant. It is true that he is speaking of religious teaching; but again, general principles of method do not depend upon subject, and much may be implied in St. Chrysostom's views on teaching that we call secular, when he declares, "For he that teaches must be especially careful to do it with meekness. For a soul that wishes to learn cannot gain any useful instruction from harshness and contention. For when it would apply, being thus thrown into perplexity, it will learn nothing. He who would gain any useful knowledge ought above all things to be well disposed towards his teacher, and if this be not previously attained, nothing that is requisite or useful can be accomplished. And no one can be well disposed towards him who is violent and overbearing."<sup>21</sup>

"For always to address one's disciples with mildness, even when they needed severity, would be to play the corrupter and enemy, not the teacher. Wherefore, our Lord, too, who generally spoke gently to his disciples,

<sup>20</sup>4 Hom. on I. Thess., pp. 376, 377.

<sup>21</sup>6 Hom. on II. Tim., p. 220.

here and there uses sterner language, and at one time pronounces a blessing, at another a rebuke."<sup>22</sup>

But be gentle unto all men.

How is it then he says, "Rebuke with all authority," Titus II, 15, and again, "Let no man despise thy youth," I. Tim., IV, 12, and again, "Rebuke them sharply?" Titus I, 13. Because this is consistent with meekness. For a strong rebuke, if it be given with gentleness, is most likely to wound deeply; for it is possible, indeed it is, to touch more effectually by gentleness, than one overawes by boldness.<sup>23</sup>

A teacher has need not only of authority, but of gentleness, and not only of gentleness, but of authority. And all these the blessed Paul teaches, at one time saying, "These things command and teach," I. Tim., IV, 6; at another, "These things teach and exhort," I. Tim., VI, 2. For if physicians entreat the sick, not for the benefit of their own health, but that they may relieve their sickness, and restore their prostrate strength, much more ought we to observe this method of entreating those whom we teach.<sup>24</sup>

The advice on self-sacrifice, which St. Chrysostom tenders to the Christian educator, has a strangely familiar sound to the religious teacher of the twentieth century. He writes: "The teacher ought to think none of those things burdensome which tend to the salvation of his disciples. For if the blessed Jacob was buffeted night and day in keeping his flocks, much more ought he, to whom the care of souls is entrusted, to endure all toils, though the work be laborious and mean, looking only to one thing, the salvation of his disciples, and the glory thence arising to God."<sup>25</sup>

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<sup>22</sup>Homilies on Gal. and Ephes., Chap. I, p. 1.

<sup>26</sup>Hom. on II. Tim., p. 219.

<sup>27</sup>Hom. on I. Tim., p. 148.

<sup>23</sup>Hom. on I. Thess., p. 358.

"I think not of the labors of teaching, esteeming the burden a light one, whilst the hearer is profited."<sup>26</sup>

"It is the virtue of masters to aim not at praise, nor at esteem at the hands of those under their authority, but at their salvation, and to do everything with this object; since the man who should make the other end his aim would not be a master but a tyrant. Surely it is not for this that God set thee over them, that thou shouldst enjoy greater court and service, but that thine own interests should be disregarded, and every one of theirs advanced. This is a master's duty."<sup>27</sup>

"Such ought a teacher to be, so to regard his disciples, to think them every thing. 'Now, we live,' he says, 'if ye stand fast in the Lord,' I. Thess., III, 8. And again, 'What is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ?' I. Thess., II, 19. You see his anxiety in the matter, his regard for the good of his disciples, not less than for his own. For teachers ought to surpass natural parents, to be more zealous than they. And it becomes their children to be kindly affectioned towards them. For he says, 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account,' Heb. XIII, 17. For say, is he subject to so dangerous a responsibility, and art thou not willing to obey him, and that too, for thy own benefit? For though his own state should be good, yet as long as thou art in a bad condition his anxiety continues, he has a double account to render. And consider what it is to be responsible and anxious for each of those who are under his rule. What honor wouldst thou have reckoned equal, what service in requital of such dangers? Thou canst not offer an equivalent. For thou hast not yet devoted thy soul for him, but he lays down his life for thee, and if

<sup>26</sup>9 Hom. on Statues, p. 158.

<sup>27</sup>8 Hom. on Ephes., p. 179.

he lays it not down here, when the occasion requires it, he loses it there."<sup>28</sup>

Closely allied to the admonitions on self-sacrifice are those which this great Christian scholar of the fourth century addresses to the teacher concerning vigilance and sympathy. These follow.

"And why calls he it a warfare? To shew how mighty a contest is to be maintained by all, but especially by a teacher; that we require strong arms, and sobriety, and awakedness, and continual vigilance; that we must prepare ourselves for blood and conflicts, must be in battle array, and have nothing relaxed."<sup>29</sup>

"For as in the case of husbandmen, the seeds, indeed, are cast into the earth once for all, but do not constantly remain, but require much preparation withal, and if they do not break up the earth, and cover over the seeds sown, they sow for the birds that gather grain; so we also, unless by constant remembrance we bestow care upon what has been sown, have but cast it all into the air. For both the devil carries it away, and our sloth destroys it, and the sun dries it up, and the rain washes it away, and the thorns choke it; so that it is not sufficient after once sowing it to depart, but there is need of much attention and assiduity for him who would gather the fruit, driving off the birds, rooting up the thorns, filling up the stony ground with much earth, checking and fencing off, and taking away everything injurious. But in the case of the earth all depends upon the husbandman, for it is a lifeless subject, and prepared only to be passive. But in the spiritual soil it is quite otherwise. All is not the teacher's part, but half at least, if not more, that of the disciples. It is our part, indeed, to cast the seed, but yours to do the things prescribed, to shew the fruit in your memory by works, to pull up the thorns by the roots."<sup>30</sup>

<sup>28</sup>2 Hom. on II. Tim., p. 179.

<sup>29</sup>5 Hom. on I. Tim., p. 41.

<sup>30</sup>3 Hom. on II. Thess., p. 486.



"For this is the especial mark of a teacher, so to sympathize with the calamities of his disciples, and to mourn over the wounds of those who are under him."<sup>21</sup>

" 'If the watchman give warning what it behoves to flee from, and what to choose, he hath delivered his own soul, although there will be none that will take heed,' John I, 15. Yet although we have this strong consolation, and are confident of the recompense that shall be made us, still when we see that the work in you does not go forward, our state is not better than the state of those husbandmen who lament and mourn, who hide their faces and are ashamed. This is the sympathy of a teacher, this is the natural care of a father."<sup>22</sup>

Among special helps recommended to the Christian teacher by St. Chrysostom are patience and prayer. In the immediately following passage on patience, there is a most interesting indication of general method. It is a well-known principle among modern educators that teaching should be exemplified and illustrated by appeals to things within the learner's experience. In the following, St. Chrysostom employs as examples, the fisherman and the husbandman, illustrations which must appeal to every one of his hearers. His words are: "Patient. He has well added this, for it is a quality which a teacher above all things ought to possess. All things are vain without it. And if fishermen do not despair though they cast their nets for a whole day without catching anything, much more should not we. For see what is the result. From constant teaching, it often happens that the plough of the word, descending to the depth of the soul, roots out the evil passion that troubled it. For he that hears often will at length be affected. A man cannot go on hearing continually without some effect being produced. Sometimes, therefore, when he was on the point of being persuaded, he is lost by our becoming weary. For the same

<sup>21</sup>28 Hom. on II. Cor., p. 315.

<sup>22</sup>13 Hom. on St. John, p. 102.

thing occurs, as if an unskilful husbandman should in the first year dig about the vine he had planted, and seeking to reap some fruit in the second year, and again in the third, and gathering nothing, should after three years despair, and in the fourth year, when he was about to receive the recompense of his labors, abandon his vine."<sup>33</sup>

In another place he repeats this exhortation. "'Be patient toward all men,' he says. What then? Even toward the disorderly? Yes, certainly. For there is no medicine equal to this, especially for the teacher, none so suitable to those who are under rule. It can quite shame and put out of countenance him that is fiercer and more impudent than all men."<sup>34</sup>

Briefly and beautifully he insists on prayer, when he observes: "For this is the best proof of a generous teacher, to benefit his learners not by word only but likewise by prayer."<sup>35</sup>

"This is the part of a teacher, not only to exhort, but also to pray, and to assist by supplication that they may neither be overwhelmed by temptation, nor carried about by deceit."<sup>36</sup>

"It is the duty of the teacher to restore and reestablish the souls of his disciples, not only by counselling and instructing them, but also by alarming them and making them over to God. For when the words spoken by men as coming from fellow-servants are not sufficient to touch the soul, it then becomes necessary to make over the case to God."<sup>37</sup>

On unnecessary exposure of the teacher St. Chrysostom remarks: "For what advantage is it, that you can shew that a teacher has exposed himself to hardship, but for any useful purpose? But if it is for any benefit, if

<sup>33</sup>6 Hom. on II. Tim., p. 219.

<sup>34</sup>10 Hom. on I. Thess., p. 443.

<sup>35</sup>32 Hom. on Romans, p. 504.

<sup>36</sup>14 Hom. on Phil., p. 159.

<sup>37</sup>12 Hom. on Ephes., p. 234.

for the profit of those who are taught, then it is worthy of admiration."<sup>38</sup>

Writing of the teacher's reward, St. Chrysostom says: "For not according to the result of the things that are well done, but according to the intention of the doers, is God wont to assign the crowns; though thou pay down but two farthings, He receiveth them; and what He did in the case of the widow, the same will He do also in the case of those who teach."<sup>39</sup>

"The husbandman," he writes, "takes care not of himself alone, but of the fruits of the earth. That is, no little reward of his labors is enjoyed by the husbandman.

"Here he both shews, that to God nothing is wanting, and that there is a reward for teaching, which he shews by a common instance. As the husbandman," he says, "does not labor without profit, but enjoys before others the fruits of his own toils, so it is fit that the teacher should do; either he means this, or he is speaking of the honor to be paid teachers, but this is less consistent. For why does he not say the husbandman simply, but him that laboreth? not only that worketh, but that is worn with toil? And here with reference to the delay of reward, that no one may be impatient," he says, "thou reapest the fruit already, or there is a reward in the labor itself."<sup>40</sup>

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<sup>38</sup> Hom. on II. Tim., p. 199.

<sup>39</sup> Hom. on I. Cor., Part I, p. 34.

<sup>40</sup> Hom. on II. Tim., p. 198.

## AN ESSAY AT A THEORY OF POETRY

Poets are great only by comparison. It may be, as Archbishop Spalding points out in his chapter on "Self-Culture" in *Education and the Higher Life*, that the future will see the perfect poet. But, until the world does witness the advent of the perfect poet and overwhelmingly admits his perfection, the world will not have a perfect theory (or definition) of poetry. It is impossible to identify absolutely what is at present purely relative. As with electricity, so with poetry, we cannot wholly penetrate the mystery of its being. There exists a definite body of literature which possesses common characteristics in every language, which has taken on, in its expression, certain forms of more or less fixed character, which treats of certain groups of ideas both abstract and concrete, and whose only limitations are those of the human intellect. One can recognize instantly any composition which belongs to this category. But for all its tangibility the essence of poetry still escapes us. The overpowering fragrance of the attar of poetry tantalizes us even in the moment of its greatest charm.

And so it is problematical whether or not an acceptable theory of poetry will ever be formulated. It is almost a superhuman task to construct a universal of such magnitude. For we are seeking what might almost be described as a formula for the whole rhythmical literature of the world since the dawn of humanity. In a few phrases we are adventuring an expression of the epic, dramatic and lyric impulse in men's hearts, and of the solemn music which rolls through the temple of the Old Testament in the Book of Ruth, the Book of Solomon and the Psalms!

What must be included in the theory of poetry represents but half of the problem. There yet remains to decide what must be excluded. It would be as serious a

fault to make the theory too broad as it would be to make it too narrow. There is a negative as well as a positive process in definition-making! In other words, not only must one say what poetry *is*, but care must be taken to differentiate what poetry is *not*. A visible line, then, must be drawn between poetry and prose, because very often the one insensibly shades into the other, as it does in the following passage from Francis Thompson's essay on Shelley:

The universe is his box of toys. He dabbles his fingers in the day-fall. He is gold-dusty with tumbling amidst the stars. He makes bright mischief with the moon. The meteors nuzzle their noses in his hand. He teases into growling the kennelled thunder, and laughs at the shaking of its fiery chain. He dances in and out of the gates of heaven; its floor is littered with his broken fancies. He runs wild over the fields of ether. He chases the rolling world. He gets between the feet of the horses of the sun. He stands in the lap of patient Nature, and twines her loosened tresses after a hundred wilful fashions, to see how she will look nicest in his song.

And so it is that in setting limits to the theory of poetry, we encounter perhaps the most perplexing puzzle of all. The necessity of self-restraint is no more obvious in life than it is in art and so, *a fortiori*, in the essay of a theory of art.

Nor are we much concerned here with matters of etymology. It is little to the purpose to note that the robust old English term for poets—"makers"—suggests at once the Greek "poieo," to make, produce, execute, used especially of works of art. It is but little more to the purpose to recall that the classical Greek equivalent of poetry—"poiesis"—was applied almost exclusively to designate the artistic productions of the imagination, expressed in language. It is of some interest to note that poetry is thus not necessarily associated with verse or rhyme, as many people seem to think. It may conceivably find expression in prose as well. Vernacular usage,

however, has gradually restricted the term, when used without qualification, to metrical poetry, whether rhymed or unrhymed. These, however, are matters of philology.

It is *very* much to our purpose to recall that Plato and Aristotle, if we take into consideration the religion of ancient Greece and the particular notions of divinity which it fostered, made a closer approach to the genuine exposition of the essence of poetry than has yet been attained. In that graceful, beautiful little "Dialogue with Ion," Socrates says:

All good poets, epic as well as lyric, compose their beautiful poems not as works of art, but because they are inspired and possessed. And as the Corybantian revelers when they dance are not in their right mind, so the lyric poets are not in their right mind, when they are composing their beautiful strains . . . . The poet is a light and winged and holy thing, and there is no invention in him until he has been inspired and is out of his senses, and the mind is no longer in him; when he has not attained to this state, he is powerless and unable to utter his oracles. Many are the noble words in which poets speak of actions . . . . but they do not speak of them by any rules of art; only when they make that to which the muse impels them are their inventions inspired; and then one of them will make dithyrambs, another hymns of praise, another choral strains, another epic or iambic verses—and he who is good at one is not good at any other kind of verse; for not by art does the poet sing, but by power divine. Had he learned by rules of art, he would have known how to speak not of one theme only, but of all; and, therefore, God takes away the minds of the poets, and uses them as his ministers, as He also uses diviners and holy prophets, in order that we who hear them may know that they speak not of themselves who utter these priceless words in a state of unconsciousness, but that God is the speaker, and that through them He is conversing with us.

There is an echo of these words in the famous lines from the first scene of the fifth act of Shakespeare's "Midsummer Night's Dream":



"The lunatic, the lover, and the poet  
Are of imagination all compact;  
One sees more devils than vast hell can hold,  
That is, the madman; the lover, all as frantic,  
Sees Helen's beauty in a brow of Egypt;  
The poet's eye in fine frenzy rolling,  
Doth glance from heaven to earth, from earth to heaven:  
And as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes and gives to airy nothing  
A local habitation and a name."

There are Browning's significant lines in part one of "Paracelsus:

"God is the perfect poet  
Who in His person acts His own creations."

And there are Francis Thompson's observations where he declares that "Almost every religion becomes a center of poetry," and again where he comments on, "The one thing needful for poetical life—inspiration." The metaphysical aspect of poetry has been a dominant strain through all the theories of poetry from Plato to our own time. Perhaps in Aristotle it finds its richest expression, when, in the fourth chapter of the "Poetics," he says:

Poetry in general seems to have sprung from two causes, each of them lying deep in our own nature. First, the instinct of imitation is implanted in man from childhood . . . and through imitation he learns his earliest lessons; and no less universal is the pleasure felt in things imitated. . . .

Imitation, then, is one instinct of our nature. Next, there is the instinct for "harmony" and rhythm, meters being manifestly sections of rhythm. Persons, therefore, starting with this natural gift, developed by degrees their special aptitudes, until their rude improvisations gave birth to poetry.

Now there is an old adage to the effect that when masters disagree their disciples are free. It is a great com-

fort to have the consciousness of perfect freedom in such an academic matter as this. It gives one that delicious possibility of exploration which existed after Columbus' time, "when a man got up in the morning and said, 'I have an idea. If you have nothing better to do, let us go continent-hunting.' And he that had not found an island or so was accounted a fellow of no spirit." There is a continent in literature as yet undiscovered. It is the philosophic theory of poetry which will establish for all time the genius and species of inspired song! Many already have gone continent-hunting and some of the islands have been discovered and charted. First of all, the agreement is unanimous that *poetry* is an art. Second, it must be contained in concrete expression. Third and fourth, and fifth, it centers about the fundamental concepts Beauty, Truth and Human Experience (or Life). Sixth, its concrete expression takes the form of language. Seventh, this language is rhythmical, and, eighth, usually metrical. Ninth, poetry has to do directly with the emotions, and, tenth, with the imagination.

Perhaps, then (and here we muster all our courage in the attempt of the impossible), perhaps *poetry* may be considered to be *the art of expressing truth, beauty and human experience, in rhymthmical and usually metrical language, with direct appeal to the emotions and the imagination.*

Poetry is obviously not a science. Neither is it a decorative or useful art. The question of whether or not poetry is a fine art involves too delicate and too nice a point of aesthetics for a limited discussion. It is really a matter of personal taste how one classifies the fine arts. To our notion, poetry and the other rhythmic arts should be included in the grouping.

In the matter of expression, it is not of much consequence whether a poem be recited aloud, or chanted, or sung, as it undoubtedly was in the beginning; or whether it be written down as it was after papyrus and the stylus

had made manuscripts possible. That poetry be articulate is sufficient. The *form* of the utterance is a matter of taste and choice.

The use of the term "expression" was deliberately calculated to include the intellectual processes involved in the formulating of thought as literature. It seems to us to be redundant in the definition of poetry to describe what is self-evident! If one takes for granted that man is a rational animal, it is scarcely necessary to include any phase or all phases of the operation of the artist's rationality in a definition of one of the arts in which man engages as a rational being. It is quite different, however, to designate to what aspects of rationality in his audience an artist appeals in the exercise of his art!

When we spoke of *truth* as being part of the subject matter of poetry, we had in mind two sentences from Archbishop Spalding's writings: "In the best poetry is found the most perfect expression of the purest truth." "In the best poetry is found the highest expression of the deepest truth." We had in mind also that truth is the highest quality in art; truth which finds its expression in absolute faithfulness to the facts of religion, nature, history and life! Nor is truth only a quality of art—it is also and essentially of the subject-matter of art!

Truth is something which, relatively to ourselves, is a matter of the intellect, and is a reasoning about the great fundamental objects of philosophy—and of poetry—God, the World, the Soul. In art it is the conformity to the Divine Ideal which the mind recognizes in nature and in humanity. Again it may be the invisible world of the angels and the saints—again the realization of the contents of Revelation—again the theories of life abstracted from the world about us. In every instance it is the universe of intellect in which our *real* self moves and dwells and has its being. It is the tangible expression of what is perceptible to the mind alone, and which our

senses can never actually report to us. In brief, *truth* as it finds expression in poetry is none other than the symmetry, the proportion, the rightness, the conformity of all that is, to the divine, the spiritualized ideal as we know it with our finite mind and in nature. On himself, on the fineness or coarseness of the poet's spirit, depends the vigor of the poet's "truth" or its decadence! On that, too, depends materialism in poetry, or Christianity!

As for the precise difference between the concepts "truth" and "beauty," it is a very delicate distinction. Beauty would seem to consist in conformity of the object to the type to which it belongs—the possession by the object of the characteristics which belong to it—in a word, that it possess excellence of form. It is this *sensible* quality that demarcates truth from beauty. And the beauty which finds expression in poetry is really the standard of esthetic perfection which the mind forms and seeks to express in the fine arts and in the rules which govern those arts. The place of this beauty in poetry was perhaps best indicated, if indirectly, and the distinction between it and the mere phenomena of human experience or life clearly pointed out, by Cousin, when he said: "The domain of beauty is more extensive than the domain of the physical world exposed to our view; it has no bounds but those of entire nature, and of the soul and genius of man."

Human experience is life as we know and see and understand it—the relation of man to man, and man to nature. It necessarily follows that the material of poetry, if it does not embrace all and whatever the universe contains, admits whatever may be grasped by the intellect and made to appeal to the emotions and imagination. We should be slow to designate anything as outside this possibility. For art, at its best, is not an escape from life, nor a criticism of life, but an expansion of life into regions which ordinary human experience cannot otherwise reach. Poetry must be large not only in its subject-

tiveness, but in its objectiveness as well. There must be the *epic* impulse as well as the *lyric*. The broad vision as well as the private dream must find expression. The description of a passing railway train is every bit as legitimate a theme for a poem as is a lonely road in an April rain, or the vision of God which Francis of Assisi saw in nature! It is true, of course, that the world has experienced its mightiest surge forward in the wake of the world's dreamers. But it also feels a mighty stirring, and a lifting impulse, at the sound of the voices of its captains of practical affairs!

The vexed question of the matter of meter in poetry must be dabbed at their leisure by the Aristotelian and Hegelian Schools. Both largely agree as to the necessity of rhythm. Both essentially disagree on the necessity of meter. One hesitates to go so far as Hegel did when he declared that "Meter is the first and only condition absolutely demanded by poetry." That is too narrow a view. Aristotle was probably more right in the matter than was Hegel when he found the secondary source of poetry to be the universal instinct for harmony and rhythm. Rhythm *would* seem to be the essential fact of poetry, a conclusion reached by Gummere in his "historical argument" in "The Beginnings of Poetry." Of course, it is quite true that meter is characteristic of much of the best poetry—but poetry is really wider than the restriction Hegel attempted to put upon it, wider even than the modified Hegelianism of his followers. And since rhythm is the essential fact of poetry, it is only fair to judge a poetical composition by the test of rhythm first and meter afterwards. For the place of meter in poetry is really that of a perfection of the poetic art. "The perception of harmony lies in the very essence of the poet's nature" and in meter harmony finds its fullest flow. As Emerson once remarked, "The best thoughts run into the best words; imaginative and affectionate thoughts into music and meter." It is but just, to add

that the form of poetry is not to be thought of as a merely arbitrary thing imposed upon speech, but as that aspect which speech presents when its aspiration towards beauty has worked out its lawful and perfect ends (Leigh Hunt).

And finally, as to the last phrase in our essay of a theory of poetry—"a direct appeal to the emotions and the imaginations"—we must admit that it is a deliberate departure from the conventional definition of poetry. It has always seemed to us the specific fault of definitions of poetry that they invariably tell you what is perfectly self-evident, namely the starting point of poetry, the intellectual process and emotional enthusiasm of the poet, but never designate the destination of the poet's work. In an art, it is almost imperative to specify to what in his audience the artist appeals. For in this way, as well as in the mode of expression, is one art specifically differentiated from another.

Aristotle defined art as an imitation of nature, capable of inducing in the individual an emotional catharsis. It remains true to this hour, that the measure of the greatness of a work of art is the proportionate catharsis of the emotions which it causes in the spectator. And so it is that the poet definitely seeks his point of contact with some possible emotion which will correspond with the emotion dominating his own theme; and the reason will only assist in developing this emotional appeal, as the emotions in the other case assist in developing an appeal to the reason. "In different types of poetry, and in the work of different poets, these contrasted elements will of course show very different proportional importance, and it is usually the case that a great poem is marked by the presentation of a great idea. Yet its characteristic quality will nevertheless be the fusion of this idea with an utterance of joy, sorrow, love, pity, fear, devotion, grief,—by means of which it will find lodgment in the reader's mind, fused there also with the corresponding emotion."—(Alden.)



The same parallel exists, almost, in the case of the appeal which the poet makes to our imagination. In either case our intelligence is addressed. But the direct appeal is to a particular portion of our rational processes, when, as here, the poet appeals to our imagination. Particularly does he so appeal when he takes familiar objects, commonplace realities, and shows forth to us different meanings which he has seen in them by qualities of his own. Or, take the poets of the "Metaphysical School"—Crashaw, Shelley, Coleridge and Francis Thompson—without appealing to our imagination these starry singers would have been utterly at a loss to interpret to us the vision which they had of the hidden and the spiritual significance of life!

And last, how is this miracle of poetry brought to pass? What makes a poet? Let Francis Thompson answer: "Most poets, probably, like most saints, are prepared for their mission by an initial segregation, as the seed is buried to germinate: before they can utter the oracle of poetry, they must first be divided from the body of men. It is the severed head that makes the seraph."

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## OLDER CATHOLIC USE OF FABER'S HYMNS

In preceding papers on various aspects of Father Faber's devotional verse I have called attention to its hymnodical values and to the large use made of it by Protestants not alone in the many volumes of "sacred verse" issued for private reading, but as well in their hymnals intended for public service.

All that has thus far been said was intended to lead up to a practical investigation of the uses made of Faber's hymns by Catholics. He was undoubtedly a poet; and we know that his Catholic asceticism is beyond question as to theological correctness and modern adaptability. His unction, too, is most affecting, while his manner of presenting spiritual truths is most attractive. Do we, then, use his verse as largely as we should?

For practical purposes, I shall divide the investigation into two parts. First of all, we shall consider the older hymnals. Next, we shall take some present-day hymnals. It will appear that Faber seems to be losing hold of American Catholic clients, but is retaining (or once more gaining) the affections of our transatlantic cousins. One might not seriously complain of this disproportion, if only we had, on this side of the ocean, an abundance of good hymns wherewith to replace those of Faber. This, however, I do not believe; and therefore the moral of the present study is a plea for a greater use of Faber's hymns by American Catholics.

Of the older hymnals, I select but two (omitting even the *Crown of Jesus*, of whose 175 English texts about one-eighth are Faber's); and of the present-day hymnals I take seven (omitting the *Arundel Hymns*, of whose 232 English texts 55 are Faber's, a splendid proportion).

In order to trace in a compendious manner, but with approximate accuracy, the use of Faber's hymns by Catholics, I must select only a few hymnals for comparison. It is a delicate task so to do, for in omitting many,

I may seem to be reflecting on them. This is far from my purpose, just as it is far from my purpose to present for special commendation the ones I do select. The considerations which will govern the choice of hymnals will be partly the power they have to illustrate present use of the hymns as compared with the older use, and partly the convenience afforded by those hymnals in which, for various reasons, it is not very difficult to identify Faber's hymns. Where (as, *e. g.*, in the *Roman Hymnal*, *St. Basil's Hymnal*, the *Crown Hymnal*) no indication of Faber's authorship is given either in an Index of Authors or on the page where the hymn is printed, the labor of identification is not a light one. Indeed, the task has not been a light or pleasant one even in the nine hymnals chosen here for illustration. Nevertheless, the comparison of hymn-books is instructive. It offers many practical lessons for the compilers of hymnals. Some of these lessons hardly need any comment; others will bear appropriate emphasis and may be able to point a moral.

It will be convenient to indicate the hymnals by the capital letters of the alphabet. First of all, let us investigate two of the older hymn-books:

A. *The Popular Hymn and Tune Book*. Edited by Frederick Westlake, Associate of the Royal Academy of Music, London, 1868. This large volume was published by Burns, Oates and Company for Catholic use, and contains 289 hymns. It will furnish us with a point of departure, as it has no less than 48 of Faber's hymns.

B. *The Catholic Tune-Book*, containing a complete collection of tunes in every metre to all the English Hymns in general use. Edited by John Storer, Mus. Bac., Oxon.; Mus. Doc., Trin., Tor., etc., etc., etc., London, 1892. The volume has only the tunes, and indexes the hymns merely by the first lines (not mentioning the authors); but of its 277 hymns with English text I have identified no less than 59 by Faber. His vogue appears to have grown notably in the interim from 1868 to 1892.

These two hymnals may serve to represent the older tradition; and a comparison of them with each other, and of both with the seven present-day hymn-books, will

prove interesting and enlightening. For instance, I find in none of the nine hymnals except A, the following:

1. Christian! to the war!
2. O God, Thy power is wonderful.
3. O Jesus, God and Man.
4. Why is thy face so lit with smiles.

Catholics suffer from the lack of a good marching hymn. Dr. Ganss came to our relief—at least in part—by his fine tune to the “Hymn for the Pope.” It is in marching time, is full of sober and vigorous melody, and is easily learned and easily sung. It is arranged for full band, orchestra, organ, etc., as well as for solo and for chorus of mixed or male voices; and the text has been translated, I believe, into more than a score of modern tongues. A competent Catholic critic, however, who is not unfriendly to the hymn, has nevertheless printed his opinion that it does not equal the famous Protestant marching hymn, “Onward, Christian Soldiers.” The tune of this latter hymn was composed by Sir Arthur Sullivan; the words, by the Rev. S. Baring-Gould. Both words and tune are full of devotional fire, although—at least in one stanza—the author of the words achieves an unintentional *tour de force* of irony in the lines:

Like a mighty army  
Moves the Church of God;  
Brothers, we are treading  
Where the saints have trod;  
*We are not divided,*  
*All one body we,*  
*One in hope and doctrine,*  
*One in charity.*

The latent humor of the lines I have italicized will leap into lively recognition by all who reflect that the author was an Anglican clergyman—a minister of the House Divided Against Itself. But we may well forget the humor in a deeper sense of our own lack of a good hymn like this for marching purposes, and our probable conjecture that he found his inspiration in the previously-

published hymn by Faber, which I have marked as No. 1 above, and which has for its refrain the lines:

Christians! to the war!  
Gather from afar!  
Hark! Hark! the word is given:  
Jesus bids us fight  
"For God and the right"  
And for Mary, the Queen of Heaven!

Would not this naturally suggest to Baring-Gould his own first lines:

Onward, Christian soldiers,  
Marching as to war,  
With the Cross of Jesus  
Going on before, etc.

Alas, we had no Sullivan to make Faber's stirring words immortal (witness the feeble attempt in Westlake's volume, A, No. 235). It does not appear rash to suppose that Baring-Gould found his inspiration in Faber's hymn, as he probably found a like suggestiveness for his famous hymn

Daily, daily sing the praises  
Of the city God hath made, etc.

in the hymn (sometimes incorrectly ascribed to Faber) which was printed in 1854 and was very popular (as it has always been) with Catholics before Baring-Gould composed his. I refer, of course, to

Daily, daily sing to Mary,  
Sing, my soul, her praises due, etc.

It must be confessed, however, that the rhythm of the stanzas in Faber's hymn is most difficult for a musician to compose a marching-tune to, as the second and fourth lines have feminine endings. Faber admitted that he had no musical knowledge, and his lack of it is sadly apparent in this composition. Perhaps a Sullivan's musical power might nevertheless do something good even with this handicap of rhythm. We might well hope so in view of the growing use by Catholics of "Onward,

Christian Soldiers" as a marching-tune in public processions.

Coming next to No. 2 above, omitted in all the hymnals we are considering here (except A), we feel some astonishment in the reflection that our separated brethren have made good use of it while we reject it. It is used, for instance, in the *Hymnal of the Methodist Episcopal Church* (New York, 1878) and in the excellent—perhaps the best of all non-Catholic hymnals—*English Hymnal* (Oxford, 1909). So majestic and abundant in thought is the hymn that, curiously enough, a different cento of its stanzas is given in each of the two hymnals. Could not Catholic hymn-books carve at least one majestic hymn out of that large quarry? Or is it too "poetical" for us? I do not think that we should fear occasionally to include a hymn that will lift us into the altitudes of our being, so that we may share the enthusiastic *O altitudo* of Sir Thomas Brown in his *Religio Medici* (Cap. ix). There is a music of the spheres in Faber's hymn:

O God, thy power is wonderful,  
Thy glory passing bright;  
Thy wisdom, with its deep on deep,  
A rapture to the sight.

I see thee in the eternal years  
In glory all alone,  
Ere round thine uncreated fires  
Created light had shone, etc.

Now I think there is a danger of falling into a certain meanness or pettiness of devotion in endeavoring to make our hymns solely prayers of petition rather than, at times, of simple praise and adoration. The psalms of David, or the mighty *Te Deum Laudamus*, might sometimes be our hymnodal model. And with the meanness of mental attitude there will very commonly be associated a literary and a musical meanness in the text and tune. Where the hymns clamor for everything at once, they are quite apt to be open to obvious criticism of



their rhyme and their rhythm, their phrase and their thought, their tune and their tempo. I think that such hymns are bad models to set before children (or grown folk as well) whether from a literary or from a devotional point of view; for they blight any nascent beautiful taste and—worse still—they drain true devotion of its virility. No plea is made here for gorgeous phraseology. The hymns should be in simple language, but the thought should sometimes be elevated and inspiring. Faber was a friend of Wordsworth, and was his follower in the gospel of simplicity of language; and both were poets. But now we look to the Francis Thompsons of the day for our petry and to—what shall I say, the Bill Nyes?—for our hymns.<sup>1</sup>

"O my darling, O my darling,  
Will you sometimes think of me?  
Then my darling, O my darling,  
I will sometimes think of thee.  
But, my darling, O my darling,  
If you never think of me,  
Then my darling, O my darling,  
I will never think of thee."

With respect to No. 3 ("O Jesus, God and Man"), its omission is not a notable loss. No. 4 ("Why is thy face so lit with smiles") could furnish forth a practical hymn for Ascensiontide, by a judicious selection of stanzas and, perhaps, some slight alteration of text.

Coming now to the *Catholic Tune Book* (1892), which I have marked B, we may place here the titles found in none of the other eight hymnals we are considering in the present paper:

5. By the spring of God's compassion.
6. God of mercy, let us run.
7. Hail, bright Archangel.
8. Mother of God, we hail thy heart.
9. My soul, what hast thou done for God?
10. O Anne, thou has lived . . .
11. O dear Saint Martha.

<sup>1</sup>The latter portion of my thought is not a gross exaggeration; for the "mine" and "thine," the "me" and "Thee" which almost limit our hymnodal rhyming of today were not badly caricatured in Nye's poem:

12. O do you hear that voice from heaven?
13. O faith, thou workest wonders.
14. O happy flowers.
15. O mighty Mother, why that light.
16. Sweet Saint Philip.
17. The chains that have bound me.

One can find various but good reasons for the omission of these hymns from a volume intended for general parish use. Most of the numbers indicate texts for special devotions or special patronages of saints.

Thus No. 5 is a hymn in honor of St. Raphael—although a hymn composed of stanzas 1, 2, the first half of 5 and of 6, and 12, might be available as a hymn for more occasions than one.

No. 7 is in honor of St. Michael (the metre is satisfactory, and a cento from the poem comprising stanzas 1 to 6 inclusively, and 12 and 15 would prove inspiring).

The titles of numbers 10, 11, 16 indicate their intended use in hymnals; but the length (and, in No. 10, the peculiar metre) would prove an obstacle to hymnal use.

No. 6 is a translation of the *Summe Deus clementiae*, and while quite felicitous, might well be replaced by that of some other Catholic translator if for no other reason than an educational one, namely, to impart silently the needed information that Catholics possess able translators from the Latin hymnology whose names should be better known than they now are.

Stanzas 1, 3, 4 of No. 8 would make a beautiful hymn in honor of the Immaculate Heart of Mary.

The sixteen stanzas of No. 9 form rather a meditation than a hymn, and a brief cento would hardly convey the full lesson or meaning of the poem.

Stanzas 1, 2, 6 of No. 12 would form a good hymn for inculcating forgiveness of injuries—a moral lesson sometimes needed even by pious people.

No. 13 deals with "Conversion," and is not suited for congregational use.

No. 14 is an imitation of verse by St. Alphonsus which

has been otherwise well rendered; but stanzas 1, 2, 5 would make a highly devotional as well as inspiring poetical meditation for Holy Communion or the Exposition of the Blessed Sacrament.

No. 17 is unsuitable for hymnal ends both by its length and by its metre.

No. 15 is an exquisitely poetical meditation in 21 stanzas, on the Descent of the Holy Ghost. It is too long a hymn, nor could a brief cento convey in any fashion its beauty and devotional fire; and yet the hymnal editors must have turned away from it with longing and deepest regret. How it was stripped of much of its beauty and most of its devotional meaning by the awkward and unwarranted tampering with it exhibited in a Protestant edition (E. P. Dutton & Company, New York, 1879) of the *Poems* has been narrated by Brother Azarias in Murphy's edition (p. xiii).

Altogether, the poems whose titles are found only in B offer good reasons for their omission in the other hymn books.

Our next step is to examine the titles found only in A and B. These are:

18. Come, Holy Spirit, from the height.
19. From the highest heights of glory.
20. Hail, Gabriel, hail.
21. O blessed Father! sent by God.
22. The moon is in the heavens above.

No. 18 is a translation of the Golden Sequence, *Veni Sancte Spiritus*—a beautiful one, it is true, but (for the reason given above in respect to No. 6) would be better replaced by the work of some other Catholic translator.

No. 19 (in 8 stanzas of 8 lines each), No. 20 (in 15 stanzas of 6 lines each) and No. 21 (in 20 stanzas of 4 lines each) are dedicated to the honor of Sts. Mary Magdalene, Gabriel, and Vincent of Paul respectively. As these are quite special devotions, the omission of the texts is very intelligible. In addition to this reason, the poems are long and might be spoiled by much condensation.

There are so many appropriate and beautiful hymns in honor of "The Mother-Maid" that we can well spare No. 22.

We have now fairly exhausted the titles of hymns found only in the "older" tradition, and must next take account of those which have found place in the hymn books of the present time. Here (as has been said above) the task of selection becomes a delicate one. But as it would be manifestly impossible to include all the Catholic hymnals now in use, and as a fairly comprehensive survey can be gained by limiting ourselves to a few significant ones, we have chosen but seven. These, however, will represent England (C and D), Scotland (E), Ireland (F), and America (G, H, I).

H. T. HENRY.

## PIERRE LOTI AND RENÉ BAZIN—A COMPARISON

### I

#### PIERRE LOTI

Quite often in literary history great writers are studied by contrast with one another. We are familiar with the many comparative studies on Homer and Virgil. We hear of companion courses on Goethe and Schiller in which the mutual relations of the two greatest German singers are exhaustively treated. The present essay deals with two French writers whose names have sometimes been linked, though they differ as much as two writers can differ in choice of theme, in development of characters, in their philosophy of life and in their attitude towards the questions of greatest moment to man. We mean Pierre Loti and René Bazin. M. René Doumic, of the French Academy and one of the greatest of French critics, joins the names of the two writers in a course of lectures which he recently delivered on "The Descriptive Novel—from Loti to Bazin."

We have just said that they differ as much as they possibly can in all those traits that must to some extent find expression in the written work. They are both writers of fiction; both excel in description and in portrayal of character; they are both in their own way, realists.

Yet, while Loti is, if not a blasphemer and a scoffer at revealed religion, yet an out-and-out atheist, materialist and outspoken epicurean, living merely for the sensual pleasures of life—Bazin is a devout Catholic and all that that phrase necessarily implies. While Loti goes far abroad in his quest of themes and characters—to the Sahara, to the Islands of the Southern Seas, to the sea-ports of the east, to Singapore, to Stamboul, to Tokio—Bazin is a "provincial" writer, finding his themes in his own native France, seldom being found, as Doumic says, "on the boulevards of Paris." While Loti's one redeem-

ing trait is his pity and his sympathy with all suffering beings, a sympathy frequently based on a false and sickly, at times perverse and nauseating sentimentality—he simply cannot look at any being in pain—Bazin's attitude towards suffering man is that of a Christian, whose heart is stirred by divine charity, recognizing in even the humblest and least of his afflicted brothers and sisters, Christ-redeemed souls, destined equally with himself for an eternal inheritance in the kingdom of God's love.

And yet, as we shall see in the course of these two papers, the works of the two men lend themselves admirably to a "comparative study." They are both contemporary writers, both are distinguished for their descriptive novels, they are practically of the same age, Loti being only three years the senior, and a comparative estimate of their work is even now opportune as any subsequent book of either writer will hardly change his position in French letters. No exhaustive critical study of either writer has yet appeared, though both René Doumic and Jules Lemaitre treat of Loti and Bazin in their studies of modern French literature.

Loti's chief quality is a matchless descriptive power—he captivates, he enchants with the magic of his phrases, with his wonderful gift of depicting exotic scenes and scenery and conditions. He has, therefore, rightly been called, "un puissant charmeur." He weaves his phrases and sentences so that they exert a strange spell on the reader. "I have just read the six volumes of Pierre Loti and feel like one inebriated"—je me sens parfaitement ivre (Lemaitre). It is perhaps not so much by any special quality of style that Loti achieves his effects as by his strange, out-of-the-way, exotic, themes and scenes. He is infatuated with and raves over the "mystic Orient." One of his latest works—*La Turquie Agonissante*—is a wearisome and shallow apology for Turkish civilization. As a boy he dreamt of the wide expanse of the sea and of foreign climes. He abhors Western culture.



He dreads its introduction into the Orient. In these respects he resembles that other strange writer of our own time—the late Lafcadio Hearn, who was at his best when he described weird, unusual events and the life and thought of a foreign civilization.

Loti is above all a stylist. It cannot be said that he has introduced any new theme, or opened new vistas, or described experiences never before voiced by writers. He rings the ceaseless changes on the old, old topics, which have long been the common property of writers of poetry and romance; love and hate, and man's powerlessness when confronted with the vast forces of nature, the inevitable oncoming of death. But it is as an interpreter of the effects produced by nature in her various moods on man himself, that Loti is gifted far above other writers of this generation. Whether he dwells on the infinite expanse of the silent sea, the ponderous heat of an African noon, the long silent night spent in tropical waters, or conjures up before you the unending vistas of the burning desert—it is always the peculiar effect of these changing aspects of nature on man himself that is the striking feature of his description. Loti in fact is an impressionist, like Daudet and Goncourt. He seldom gives you a connected account of a long-drawn-out event or follows any character along the path of what some authors would call his "psychologic development." It is the impression of the moment which he records after the manner of one jotting down moods and whims and fancies in a carelessly kept diary.

Dwelling much in strange climes and consorting familiarly with people to whom Christianity was not a living force, Loti cannot be said to have strengthened the faith which once was his. In fact, he goes through life without any deeper religious convictions than were possessed by most of the half-civilized friends and companions of his wanderings. It is the people that interest him—their moods and temperaments of the fleeting hour, not their

speculation concerning aught beyond the grave. Loti is steeped in matter, he knows only sense and nerve impressions, he is callous to all else save the effect wrought upon man by his ever-changing environment, by nature unfathomable, mysterious, inscrutable, yet finally, with hollow mockery, hurrying men and things to the silent oblivion of the tomb. "He is constituted," says M. Doumic, "to receive only the impression of exterior things." And always it is self that is put in the foreground. We are told what effect nature, whom he had seen in all her moods, wrought upon his own sensitive imagination; of his adventures, his emotions, his deceptions.

In fact, it seems at times that Loti writes for a limited circle. Few will care to follow the author in his long-drawn-out reflections, in which he ever harks back to the final triumph of inexorable nature over man and his ephemeral works. He is like a dilettante weaving little puzzles and esoteric problems for a select few. It requires a peculiar bent of mind to sympathize with these farfetched speculations on the empty nothingness of things and even of sensual pleasures. How different in all this is Bazin! When he studies the lot of the poor and the suffering, how sane and sympathetic his reflections! How readily he enters into their life and makes us understand their secret burden! Bazin never held that true art and true literature are for the solace of the few. "He asserts, on the contrary, that those who write for the chosen few are the very ones who have lost sight of the principles of real literature; they are so absorbed in the analysis of a single passion that life in its entirety escapes them. The common people are more sane; love is with them an incident in life, not the whole of life."

It is characteristic of Loti that of his numerous books, exotic in theme and character, only two should be concerned with the life of people akin to us in race, culture and religion. These are *Ramuntcho* and *An Iceland Fisherman*—the former a story of the Pyrenees, the lat-

ter a picture of the simple life of the Breton fisherfolk. They are the only two worth reading. His other books, in the opinion of René Doumic, bear beautiful titles and are full of promises which they do not fulfil. *Fantômes d'Orient* and *Livre de la Pitié et de la Mort*, *Le Désert*, *Jérusalem*, *Galilée* only fill space and keep the writer's name on the book list. The last three form a trilogy and in them the author poses as a silly and shallow defender of rationalistic views made popular by Renan and Strauss. "The Book of Pity and of Death" is even worse than silly—it must strike many a reader as revolting in its wretched sentimentalism. For what can be said of a work disfigured by a long and wearisome narrative of the author's feeling before he found courage to put a merciful end of the life of a mangy cat?

Even "An Iceland Fisherman" is not altogether unobjectionable. A reviewer in the *Revue de Deux Mondes* thinks it were hard to find another book which preaches so forcibly the vanity of all our endeavors, the uselessness of every effort and the utter hopelessness of life. But what is Loti's solace for the inevitable sorrows of life? It is, as may be surmised,—brutal, sensual indulgence. His book "Propos d'Exil," filled with the gloomiest pessimism, ends with the confession that it is only sensual desire that might attach him to any particular place. He sees absolutely no reason for entertaining kind thoughts of those with whom he once had lived. In a letter in "Aziyadé," a story of Turkey, he makes this hideous confession to a friend: "Believe me, time and debauchery are the two sovereign remedies . . . There is no God, there is no morality; naught exists of all that we have been taught to respect; it is a life which passes away, from which it is logical to seek the greatest amount of pleasure . . . I believe in nothing, in no one; I love no one, nothing; I have neither faith nor hope." In view of this perverse philosophy, English readers should be told that they need not go to Loti's books for pictures

of Oriental life and scenery. They will find compensation in Mr. Robert Hichen's word paintings of Mediterranean lands and in the recent work of Mr. George E. Woodberry, "The Color and Atmosphere of North Africa."

It is depressing to note how a writer of such charm as Loti abuses his splendid gifts which he might have used not only for the fascination, but like other and greater writers, for the moral uplift of his readers. Here again we note by contrast the superior genius and the deeper insight into life's riddles, that are the gift of René Bazin. He, too, looks into the sorrowful secrets of the heart, especially in *Donatienne*, the story of the unfortunate wife of the tenant farmer, Jean Louarn, in *The Coming Harvest*, and lately in *Davidée Birot*. He, too, presents us with melancholy pictures, but yet we see that God is still in high heaven, and that He still sends His grace and blessing not only to those of good will, but even to those who have wandered far into the paths of sin and into the night of unbelief.

It is hardly worth while to discuss Loti's characters. He presents so few that are really types of people whom one would care to know in real life—and at that, they are hardly more than creatures of sense and impulse, unmoral rather than designedly wicked. Morality means nothing to them. Rarahu, Aziyadé, and Fatou-gaye—they are the same under different skies—hardly raised above the luxuriant earth upon which they dreamed and frittered away a worse than useless life, even their better emotional experiences scarcely rising above sense impressions. He has hardly any noteworthy masculine types at all,—the few sailors in "An Iceland Fisherman" and "Jean Berny, Sailor" excepted. But Bazin follows his characters through all the joys and sorrows of their existence. Tante Giron, Madame Corentine, Lucienne Oberlé, Donatienne, Pierre Noëllet, Paul Henry, M. Ulrich Biehler and Gilbert Cloquet, are types

—fine types of men and women you know,—whom you would not be afraid to meet, normally developed characters. And we esteem Bazin, says Doumic, because in his works “there is delicacy and elevated sentiment, because he has had the courage to remain pure and sincere, although he is always clear-sighted and true to his situation.”

It remains to sum up the final effect of Loti's strange, exotic stories of the Orient. There is a note of wretched pessimism, of fearful gloom, of utter despondency, that drags itself through practically every one of his volumes. Upon the matured reader this should have no very perceptible effect. But it is to be feared that the charm of his style, the splendor of his descriptions and the sensuous melancholy which he flings over certain scenes, as well as the rhythm of his magic phrases, will captivate younger readers. They are to be put on their guard against such literature. The reading of his books is apt to have a depressing effect upon minds of a certain type. For his works may engender false and artificial emotion and leave one under a wrong impression that we are really victims of nature and cannot escape the influence of her environment. Besides, there is the evident danger that is always nigh in associating with one who has cast to the winds even the conventional standards of morality and who has nothing but a pitiful smile for those who obey the higher law of reason and the dictates of conscience. Moreover, as Dr. Barry well remarks, “though a rebel to conventions, he (Loti) puts no large philosophy in their place.”

Loti has been much lauded as the matchless conteur, who brings home to us the charm of foreign lands, especially the wonderful Orient in pictures of irresistible fascination. But we have seen that he vitiates his tales with the reflections of his own blasé mind. Even in this realm Bazin, who as has been said, “dwells in an air of spiritual elevation and serene peace” bears worthy

comparison. Over against Loti's *Le Désert, Jérusalem, Galilée, La Mort de Philae, Au Maroc* and *Vers Ispahan*, we place Bazin's delightful *croquis*—sketches of travel: *Croquis d'Italie; Terre d'Espagne; Italiens d'aujourd'hui; Sicile; Croquis de France et d'Orient*, etc. But a more detailed study of his works, especially his novels, will be taken up in another article.

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## THE WOODEN HORSE OF VOCATIONALISM

The truth of certain propositions or statements anent things educational is so patent and axiomatic that it is conceded by even the most doubting doubters to be incontrovertible. The prime importance of education is universally granted; that education is a necessity cannot be gainsaid; and that education is an incalculable benefit to the race is indisputable. These and other aphorisms, few as they may be, are as true as they are trite, and consequently they are readily, willingly and easily agreed to and embraced by all. But let anyone ask the apparently simple question, "Why is a school?" and at once the beautiful harmony and agreement in opinion evanesce and give place to a diversity of widely divergent views. Some will laugh the question away as puerile, while others will disdain answering and will ignore it as impudent and flippant.

Why is education? Is it to lead souls Godwards, or is it for a livelihood, or for manhood? It is well, aye imperative, to know the *why* of education, for all the rest is built and based upon and determined by this fundamental conception.

By reason of the fact that there has been no unanimity or common conclusion as to the why of the school and the why of education, there has been a long-standing debate over the *what* of education or, in other words, those subjects which are to be chosen as educational instruments and vehicles. What things shall a man learn? The question is ages-old but is unanswered still and remains to daunt and plague us. Aristotle, the myriad-minded Stagirite, in his "Politics and Economics" says, "What education is and how children should be instructed is what should be well known; for nowadays there are doubts concerning the business of it as all people do not agree in those things they would

have children taught, both with respect to their improvement in virtue and a happy life: nor is it clear whether the object of it should be to improve the intellect or to rectify the morals. The view gained from the present mode of education is confused and we cannot say with certainty whether it is right to instruct a child in that which will be useful to him in life or in what tends to virtue and is really excellent; for all these things have their separate defenders." These words, uttered long centuries ago, might have been attributed to some contemporary of our own, so modern and so applicable to the present day do they seem. For now, as in the day of Aristotle, men blindly and passionately advocate either the exclusively utilitarian or the purely intellectual, academic or cultural—each of these things has its separate defenders.

The seemingly never-ending quarrel of the educationalists, whether Humanism or Realism is to be the basis of education, is renewed almost daily in academic forums the world over. The technical and the practical, with their respective hosts of adherents, have repeatedly legislated each other out of existence or at least consigned each other to what S. S. Laurie once called "the limbo of ineptitudes." In either of the hostile camps may be discovered a legion of martinets who, possessed of far less wisdom than Aristotle but gifted with infinitely more self-assurance, have frequently felt themselves sufficiently oracular and impressive to fulminate their ukases prescribing what shall and what shall not be taught in the schools. These men of the tripod have settled nothing and today they "are thrust

Like foolish prophets forth: their words to scorn  
Are scatter'd, and their mouths are stopt with dust."

Neither the man with a battle to wage, or a fad to defend, or a new theory to broach, nor the man who holds a brief for any over-ridden hobby is the safe and proper

authority to consult upon a momentous question. To pass upon the claims of various subjects or studies to recognition and place in the curricula of the schools requires very much more than an opinion, a bias or a prejudice. No educator presumes to affix his *nihil obstat* to a curriculum of his own choosing and designing, for he realizes that any program of studies is, at best, but tentative and suggestive. Nor is the scholar, the university president, the professor of this or that particular subject necessarily qualified to be considered competent authority upon this broad topic of the basis of education. Teachers who have been teaching for many years, or generations even, are no more qualified, *ipso facto*, to be heard upon the curriculum than some persons who have been gazing at the stars every night or so for an equal length of time are therefore to be ranked as astronomers. In the words of Nicholas Murray Butler, "The relation of some teachers to education is just that of the motorman on a trolley car to the science of electricity. They use it, but of its nature, principles and processes they are profoundly ignorant."

Who, then, may speak and be hearkened to upon the choice of the subjects that are to be incorporated into the curriculum? We all are at least eligible to become authorities upon educational matters if we have not become such already. All teachers may, by striving, attain the heights from which they may overlook and survey the whole educational field. We may, if we will, become artists into whose souls shall be born visions of large and beautiful things to be realized and visualized in the plastic material committed to us for fashioning and moulding into more resplendent images of the Maker of Souls. Those who may be elected to judge between the humanistic or cultural and the realistic or utilitarian are those who have breadth of view and definiteness of aim.

The problem of the curriculum is one of selection and

rejection. It is evident that before anyone can decide or select the things that men shall learn there is required an understanding of what may be carelessly called man's "learning apparatus." What does it benefit us and whither does it lead to engage in interminable and heated controversy over the merits or demerits of spelling lessons, or formal grammar, or mental arithmetic, etc., if there be on our part no adequate perception of the functions of man's mind? The teacher must, then, orientate himself in the psychological facts that have direct bearing upon his life-work. Without these facts a teacher is an anomaly, a misfit, an incompetent; without them his work in the class-room ceases to have meaning so that he may be said to go on day after day hearing recitations and occasionally making a recitation of his own. It may be objected here that a knowledge of psychology does not go to make the successful teacher any more than a knowledge of laws makes a good and wise ruler. Granted; but, other things being equal, the teacher equipped with a knowledge of psychology is that much less liable to make mistakes. Psychology begets in the teacher a discernment and insight into human character that enables him to judge better of the conditions and capacities of youthful minds and to know what students really are and what they may become.

Now the first fact of psychology is the fact of consciousness. We are told that consciousness leads to knowledge and that it leads to action. Some men have thought it incumbent upon them to decide which of these two functions of consciousness is the more important and essential. The philosophers unceasingly remind us that what elevates and distinguishes man from the brute is man's rationality. To know or to strive to know, absolute, eternal and universal truth is, to the philosopher's way of thinking, the thing that constitutes man's supreme glory and is alone worthy of his concentrated efforts. But the people have pretty

generally believed that their wrestling is with flesh and blood and that the worth of a man's mental processes is to be estimated by their effect upon his everyday life. What most concerns most men is not the mind's purely rational function but how to make the mind a tool or a means for earning daily bread, how to make the mind an ally and cooperator in the body's unremitting, life-long struggle to survive. To the common way of thinking, dwelling in the realm of the abstract, on the plane of the idealistic, theoretical and practical is as unprofitable as it is uncongenial. Such is the general attitude of mind towards exercise of the mind for the mind's sake.

What has brought about this leaning towards the practical and what has caused the emphasis of psychology to be transferred to the utilitarian? This tendency or drift deserves serious study for the most difficult problem confronting educators today—the problem of vocational training—is a resultant of this tendency or drift. Much is being said and written upon the movement for vocational training, but unless the movement is traced to its source, as well as followed to its consequences, words will be but words. Before we haphazardly condemn or commend vocationalism let us seek the sources and the causes of the present sweeping demands for vocational, industrial, commercial and technical training. Such an investigation may enable us to better judge whether or not such training should be given the place it demands in our school curricula. Let us see if a just proportion can be maintained or a workable compromise be established between the cultural and the utilitarian, the two things that are so often represented as antipodal and antagonistic. Can these conflicting forces be harmonized? Can technical instruction educate? Is vocationalism alien to the purpose of education? The questions on vocationalism multiply as they present themselves.

The fruit of vocationalism may be known by the tree that bore it. Before we taste of the fruit, let us first know something of its nature. The wooden horse of vocationalism stands at our gates. "What more than madness" would it not be for us to break down our ramparts and blindly and unquestionably proceed to haul in the "unwieldy beast," which, instead of being a new Palladium, may prove to be a dire portent "big with destruction." Shall we give ear to Thymoetes and prepare, with hoisting-levers, wheels and cables, to admit the monstrous fabric or shall we hearken to Capys and "the rest of sounder mind" who would have us "at least to bore

The hollow sides, and hidden frauds explore?"

How came the wooden horse to the position it now occupies? One of the wheels on which vocationalism has moved to where it is today is what the political economists call the Industrial Revolution, a movement which began about the middle of the eighteenth century with the introduction of steam as power. The year 1776 stands in the books of history as a year famous in achievement. In that year was drawn the famous Declaration of Independence and the "Wealth of Nations" was published. That year may be taken, arbitrarily, of course, as the line of demarcation between the old and the new in the system of production, for it may be said to have inaugurated modern industrialism. Since then how marvelous is the change that has been wrought! The day when man vied with man in producing marketable commodities has passed; the small producer has been pushed to the wall and superseded by the captain of industry. There have arisen trusts and monopolistic combines so gigantic and colossal as to bewilder and stupefy the imagination. The labor of a machine has done away with the work of many hands and labor in the cottage has been transferred to the factory. Wyatt,



Paul, Hargreave, Arkwright, Cartwright, Crompton, Whitney and Watt form a galaxy of geniuses responsible for this momentous revolution.

Science, with its numerous inventions, discoveries and appliances, has made possible the existing prosperity, security and material welfare, but at the same time we have become deeply, aye indelibly, stamped with a materialistic die so that most things are reckoned in dollars and cents. Even education has become more and more dollarized. Immediate utility is the shibboleth of the day. Not Life, but a *living*, is the demand. The vocationalists assert that the youth of the land must be equipped in as short a time as possible with the means of earning the all-potent dollar. Anything and everything that to them seems to have no immediate and direct relation to the worship of the dollar, their god and their all, is declared to be from the purpose of education. All but the dollar is nothing worth. The *litterae humaniores* make a poor investment. The vocationalists are the annointed high-priests of Mammon who preach, in season and out of season and with zeal unflagging, the gospel of the glories of this world; ceaselessly they chant in chorus grand the loud refrain

“Ah, take the Cash, and let the credit go,  
Nor heed the rumble of a distant drum.”

The vocationalists, taking for granted that life is simply and solely a matter of industrial energy, have not stopped at demanding the adoption of vocational training in the schools, but have gone so far as to demand the exclusion and elimination of all that savors of the cultural and academic. They seek, not a modification or readjustment of the curriculum, but culture's unconditional surrender. Theirs is not only a crusade, but a tirade as well. To the militant vocationalist we would say that when the search for the wherewith we shall be fed and clothed absorbs all the forces of mind and body

we may discard culture and return to the primitive. When stocks and bonds, houses and lands, silver and gold become more important than virtue, honor and wisdom we may abolish and demolish the old educational landmarks and proceed to bury our better selves. The Esaus of today will repent tomorrow of having sold their birthrights to the higher things in life for the sake of a mess of pottage.

Yet the scientific spirit is not to be regarded as a bugaboo, nor is science to be tabooed as the harbinger of woes and calamities inconceivable and innumerable. But we do and must repudiate the so-called science that tends to make a nation monomaniacal and launches it upon a career of greed and grasp. We cannot and dare not welcome that brand of science which means a sinking to meaner ideals, to coarser ways of life, to more vulgar types of literature and art, to more open craving for pelf, to a more insolent assertion of pride and force; we must reject that science which means a dying down of the high standards of life, of generous ideals and of healthy tastes. If Science chooses to become the handmaid of Mammon, she will forfeit the decent respect and good opinion of mankind. Now we may sum up our attitude towards science in the words of James Russell Lowell: "Give us science too, but give us first of all and last of all the science that ennobles life and makes it generous."

A second factor of the growth and progress of vocationalism is an acceptance of the materialistic interpretation of history. This interpretation is the chief and invigorating tenet of scientific socialism and was promulgated by Karl Marx, the Moses of socialism, with the assistance of his friend and collaborator, Frederick Engels. Knowingly, or perhaps otherwise, many men agree to the following words which may be found in the "Criticism of Political Economy," by Marx: "The method of production in our material life shapes and

determines also our entire social, political and intellectual processes of life." Dazzled by the splendors and achievements of this age of gold, men have been led to suppose that material prosperity is the exponent of all progress. The numerous adversaries of higher education plainly and openly assume that the moral and intellectual forces are subservient to and shaped by the economic forces and that morality and culture may be dismissed as negligible factors in the evolution of civilization. Thus, therefore, they would mould the curriculum so that the economic would supersede and altogether supplant what has hitherto obtained.

To argue for the adoption of a system that fills only commercial or industrial needs is to ignore the fact that man has other and crying needs; it is to maintain that man has needs only as an individual of the brute creation; it is to disregard the longings and aspirations of men's souls; it is to dehumanize man; it is to set a market value upon him and liken him unto so much merchandise. Let the vocationalists say what they will, man will not be persuaded that culture is useless; he will continue to yearn for what elevates him out of the dead monotony and the confusing and devitalizing rush of business; he will go on striving after those things that give light and joy to the spirit and round out life. Indeed, he who is hostile to the cultural type of education and the things for which it stands is fighting the stars and is vainly, as well as foolishly, trying to stifle his bigger and better self.

An exposure of the absurdity and hollow falsity of the materilastic interpretation of history is not here in order, but we may take the liberty to remind our friend the enemy that, as Lowell says in his essay on Democracy, "The true value of a country must be weighed in the scales more delicate than the balance of trade. On a map of the world you may cover Judea with your thumb and Athens with a finger-tip and neither of them

figures in the prices current; but they still lord it in the thought and action of every civilization. Material success is good, but only as the preliminary to better things."

A third cause of the vocationalists' demands is the theory of evolution as popularized in the middle of the last century by Charles Darwin. It would be going off on a tangent to endeavor here to open a quarrel with the theory of evolution. Taking the theory as a scientific hypothesis, we may say of it what Eric Wasmann, S. J., says of it in the *Catholic Encyclopedia*: "It is, however, not difficult to furnish an indirect proof of great probability for the genetic relation of many systematic species to each other and to fossil forms." The theory of evolution has received much rougher handling at the hands of some latter-day philosophers who would have us believe that reason is merely ancillary to man or that it is nothing more than highly developed instinct. For example, the late William James, of Harvard, once said in a public lecture on psychology before a teachers' convention in Cambridge, Mass.: "Man, we have reason to believe, has been evolved from infra-human ancestors in whom pure reason hardly existed, if at all, and whose mind, so far as it can have had any function, would appear to have been an organ for adapting their movements to the impressions received from their environment, so as to escape the better from destruction. Consciousness would thus seem in the first instance to be nothing but a sort of super-added biological perfection." So man's mind was simply that and nothing more! Therefore, the ethical, the esthetic and the metaphysical are but incidental excess, and so much cumbersome rubbage and baggage. The natural conclusion of all this is that the cultivation of reason is so much lost time. The biological conception of man is that he is primarily a practical being whose mind is given him to enable him to find food, clothing and shelter for himself. Or, again,

brain action leads to action of the rest of the body, therefore it leads to naught else. Such is the specious nonsense taken by the vocationalists as the wherefore of their scheme of things.

The training of man is not like that of the monkey, vocationalists to the contrary notwithstanding. In an address on "Liberal Education in the Primary School," delivered before the Liverpool Council of Education back in 1888, S. S. Laurie said: "But when we are asked to give to carpentering a certain portion of the time now devoted to geography, history, reading, and so forth, we object. Those who believe that the distinction between man and monkey does not depend on the development of the thumb, are driven to protest in the name of the distinctively human in man. Can we be expected even to restrain our laughter when we see it stated by a hand-enthusiast in America that one hour of carpentering will do more for a boy's intellect than three hours of Sophocles? If the spirit of man be educated through his fingers, it is a pity that Plato and Shakespeare ever wrote and Christ ever taught."

We religious teachers, especially, must stand out as living rebukes to those who hold such a degrading view of man. We are in duty bound to combat with all the zeal and intelligence of a Saint Paul the pernicious doctrine that sanctions ignoring of the soul of man and tolerates the belief that in bread alone does man live. We must lift up our voices, and lift them up high enough to be heard above the din and roar of the busy world's traffic, and ring out loud and clear those words of Christ: "Seek ye first the kingdom of God and His justice."

The sociological views of the day constitute a fourth cause of the spread of vocationalism. The opponents of culture remind us that when the boy leaves school he will be called upon to decide vital questions of a political and of an economic nature, and yet at the school he is

not informed sufficiently about these questions and the things that relate to a man's duties in life as a citizen. They accuse us of being responsible for an untutored mobocracy. The generality of people, so they go on to say, are not concerned with moods and tenses in Greek and Latin, nor with mathematical formulæ; nor does practical politics deal with chemistry and linguistics. But all the people are concerned with taxation, immigration, legislation, labor, crime, poverty and a thousand *et cetera*. Prepare the boys for social service instead of training them to be fireside tabby cats—so we are advised.

The sociologically inclined vocationalists lament and bewail the to them tyrannical supervision and control the college or the university has so long exercised over the primary and secondary schools. The complaint is that the lower schools have been fitting youth for college life only, whereas over ninety per cent of the students never reach college. The champions of the social idea deprecate the kind of education which, as they say, renders the boy useless and helpless and, in fact, utterly unmans him for active participation in that life into which he must later enter.

"*Vitae dicimus*" was a maxim of the Romans, as it is of the present-day advocates of the "purely practical" education. Utilitarianism moulded the curriculum of the Roman school. Banking, merchandising, husbandry, war, arithmetic, laws and annals were the be all in Roman education. If it is said that the Romans of the Empire seemed to take an interest in poetry, philosophy and history, it may be answered that it was more for practical advantage to be derived therefrom than that they sought to attain an ideal of mental or moral perfection. We know the result of it all in the story of Rome, Rome that gained the whole world and suffered the loss of her own soul. "For life we learn," they said, and it was death they gained.



Such are the wheels upon which the wooden horse of vocationalism has moved to its present threatening position. Shall we capitulate to a wooden horse? Let us recall what befell the towered town of Troy, how a peopled city became a desert waste, how Ilium invited her own destruction and became

"An empire from its old foundations rent,  
And ev'ry woe the Trojans underwent."

The advocates of vocational training seem to deem it of the first importance to sap the foundations of cultural training and raze to the ground the laboriously reared citadels of learning. Judging by the ardor of their advocacy of vocational training on the one hand, and the violence of their attack upon liberal education on the other hand, they themselves give us to understand that a workable compromise between the humanistic and the realistic in education cannot be established or maintained. It is thus a question of one or the other of two kinds of training. If choose we must, let us choose the things which Tacitus calls "imperishable potencies." Those who choose rampant commercialism may in time realize the necessity of something to offset excessive material prosperity. They may come to see that the cultural subjects have not outlived their usefulness and that a college education "pays."

The persistent attacks and assaults of the vocationalists on the so-called medieval curriculum of the secondary schools and universities have been going on for a much longer period of time than the Argive hosts spent before fated Troy, and the only reason why the sacred citadel of higher education has not met the fate of Troy is that the wooden horse of vocationalism has not been admitted within the walls.

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## DISCUSSION

### THE PARTING OF THE WAYS

The great problem in the question of education is its purpose or end, and it is on this vital issue that the Catholic system of education stands opposed to that which shapes the policy of our public schools. If the purpose of education is to prepare for this life only, the state is the master: but if it is a preparation here for man's eternal destiny, religion becomes the supreme element, and the Christian ideal the center of organic unity to which all method should tend.

We claim that the end of education is to develop the physical, intellectual, and moral powers, to render them efficient for the duties of life here as a means to realize man's destiny hereafter. The concept of education as embodied in the public school system is a preparation for life here; the aim is the achievement of worldly success, the attainment of social influence, the making of useful citizens; the future life has no place in its scheme.

Society is drifting backward to the pagan ideal, the survival of the strong. The Greeks and Romans educated for purely human excellence and this is the ideal outside the Catholic Church today. The end of the public schools is the attainment of the worldly ideal,—complete living, physically, intellectually, and socially; and it is just here at the base that the parting line comes between the Catholic and the public schools.

The Christian ideal comprises all that is excellent in the worldly ideal with the addition of the supernatural element which raises it to a higher plane. The supernatural does not destroy the natural but presupposes it, adds to it, and elevates it. Christ as manifested to us through His words and actions is our model and our ideal and we look forward to Him for guidance. He established the highest ideal of social life; He thought

that happiness is in doing for others; in giving rather than in receiving. We build on this, the foundation spirit of Christianity, the spirit of sacrifice. We start from where the child is, and, keeping our ideal in sight, aim to bring the child to a perfect image of our model. If we lose sight of the end we fail, for only as we are realizing our ideal are we Christian educators.

In the public schools the child is the only means; the child's heart is looked to; the natural life. In the Catholic schools we look to the supernatural life, not rejecting the natural; but considering this insufficient for us, we go further. The public school does not rise above things of the sense; it selects material to interest the child; it looks to the natural life only. Our atmosphere is higher; we lead to the spiritual world; we aim to transform the child into the likeness of Christ, our model. The world is content with setting right the surface of things; Christianity aims at regenerating the heart.

The means we use are twofold, natural and supernatural; natural, by authority and reason through the intellect and senses; supernatural drawn from nature and grace, both woven into a living unity, the supernatural resting on the natural, blended into intimate union, and by this union lifting nature up by grace.

The public school wants to form character, but there is little hope for moral uplifting without religion. By excluding religion it puts aside all concern with the relation existing between man and his Creator, the factor which has the strongest influence on life and the consequences beyond it.

We have the natural center of unity, God, and the intellectual materials selected, blend with the child's knowledge lifting and perfecting human nature and leading his heart and mind to God.

If the ideal is utilitarian, the animal world furnishes the foundation and this is the ideal in most of the school books in present use. If the animal ideal is put in the

child's heart at the beginning we can never lift it to the Christian ideal. In this country the artistic and cultural elements are giving place to the utilitarian. The spirit is worse than that of the ancient Greeks and Romans for they were striving for an ideal. In their labors the ideal was not lost sight of; they wanted to be known by the things of the mind.

With us, ideals are dropping out of life and the foundation of morality is being indetermined by the absence of high ideals.

The Christian ideal is firmly established, but the worldly ideal is striving for mastery. The material ideal is very strong and it is hard not to be infected by it. But our aim is to lift the ideal above the practical, to build up the ideal of the true and the beautiful, and to direct the child's heart and mind and will to the source of all truth and beauty,—God, Himself.

SISTER MARIA MAGDALENE.

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#### ATTENTION

Since it is an admitted fact that no teaching is possible unless attention has been secured, every teacher is deeply interested in the subject of attention. The object of teaching or instructing is to bring the young to *know*, and consequently it is called the art of directing the attention of the youthful mind. As the character of the mind depends on the things it attends to, and to the manner in which it attends to them, evidently the object of education is to develop the power of attending to the *right* things in the right way. To be habitually attentive is the most precious means of moral perfection, the surest means of shunning mistakes and faults and one of the most necessary elements of virtue. The man who cannot attend to his thoughts, actions or feelings is doomed to failure.

What is attention? It is an intensified form of con-

sciousness, or in another form, it is the direction of the mind to any object which presents itself at the moment. We must distinguish that attention is not a faculty but rather a condition of intellectual operations. When we intensify consciousness by concentrating it upon an object we are said to attend to that object. In the first stage of attention the child follows whatever attracts it; in the second stage the attention is directed by the idea of reward or punishment; in the third stage the contents of the mind are so arranged and organized that attention can be maintained in a certain direction with the minimum of interest.

For the sake of clearness we mention three kinds of attention: voluntary, non-voluntary and involuntary. In most of our psychologies we find only the first two kinds discussed. Sometimes they are called direct and reflex. In order to avoid confusion, the third kind has been introduced.

In voluntary attention the *will* plays an important part. To attend voluntarily we must perceive relations and in order to do that, the mind must have had experience and must be sufficiently developed to interpret that experience. Very young children are therefore incapable of voluntary attention. The child's mental life consists of a mass of confused sensations, none of them are clear or distinct. By degrees non-voluntary attention is developed and this being exercised, develops the power of voluntary attention. Probably the first exercise of distinct voluntary attention occurs when the child is from three to six months old. The voluntary attention must by no means be neglected, for it has important functions to perform. In the first place it governs the direction of the mind to different subjects of study, which are necessary and helpful to the child. In the second place it develops an interest to make us acquainted with intellectual subjects of which we should have otherwise remained ignorant. In the third place it begins the work

that non-voluntary attention takes up. It is a source of control. Were it not for voluntary attention, the world would run to destruction; it serves as a check upon the actions of man. The fact of voluntary attention bringing back a wandering attention over and over, is the very root of judgment, character and will.—(Horne.)

In non-voluntary attention the will has no part. Here the object plays an important part. It is that attention which results from the influence exerted upon the mind by the thing attended to, in and of itself. The young child is capable of only non-voluntary attention and therefore he is at the mercy of his impressions. As the course of the stream depends upon the slope of the ground, so the direction of the attention depends upon the attractiveness of his sensations. Real knowledge is obtained by non-voluntary attention. From this it follows that in case the authors of text-books have failed to make their subject interesting, the teacher must make up for that and make the subject of all absorbing interest to the child. These things she must remember, that the entirely familiar does not arouse interest, for it seems entirely known, neither does the entirely unknown, for it offers to the mind nothing that it can take hold of. It is only the partially known that stimulates attention.

Involuntary attention is given in spite of the will. A person may be all absorbed in his study. The sudden call "Fire" turns his attention, in spite of the will, away from his subject to something else. Involuntary attention has been the means of saving many a life and preserving many a body from injury.

It would perhaps be useful to cite here the eight rules given by Comenius for arousing attention.

(1). By always bringing before the pupils something pleasing and profitable.

(2). By introducing the subject of instruction in such a way as to commend it to them, or stirring the intelligence into activity by inciting questions regarding it.



(3). Standing in a place elevated above the class and requiring all eyes be fixed on the teacher.

(4). Aiding attention through representation of everything to the senses as far as possible.

(5). By interrupting the instruction by frequent and pertinent questions, for example, "What have I just said?"

(6). If a pupil fails to answer, ask another pupil or several, without repeating the question.

(7.) By occasionally demanding an answer from anyone in the whole class and thus stirring up rivalry.

(8.) By giving an opportunity to any one to ask questions, when the lesson is finished.

A saying of Pestalozzi may also be useful. "If our pupils are inattentive we should first look to ourselves for the reason." The physical, physiological and psychological obstacles must be removed before attention can be secured. Daily practice will increase the power of attention, also setting pupils to read books that will foster and nourish interests that have been germinated in our recitations.

SISTER MARY HOPE, C. D. P.

## EDUCATIONAL NOTES

### THE INDIVIDUAL METHOD

Our children drop out of school not because they naturally have a dislike for school work, but because they are not allowed to cultivate their likes for school work. Our peculiar method of imparting knowledge says to every child do it this way or not at all. To every child we say, do so much and no more and do not fail to do the required amount, whether you can or cannot. The same method, the same study, the same amount for every child alike, whether it kills or cures. One kind of medicine for every disease.

The manual arts and kindred subjects interest boys and girls and hold them in school, and the greatest lesson we can get from these is why they do this. It is not because the manual arts are more valuable or even more interesting. It is because of the freedom of the arrangement of the work. If in trade school nineteen boys of a class of twenty were required to stand or sit for thirty minutes a day for several days, and watch Johnny Jones weld a piece of iron, when would the welding of iron cease to be a pleasure to the nineteen boys? This is precisely what happens to the nineteen boys in a class in arithmetic, reading and language. Then we wonder why arithmetic, reading and language do not appeal to boys. In the trade school every boy in the class is welding a piece of iron. It often happens that one boy welds two pieces while another welds one. In the manual training department does the class look on while Johnny is squaring his first board? How long would the class pay strict attention should this be the arrangement? Tom, Dick and Harry square their first boards independently of each other. The result is just what will happen in any study similarly arranged, namely: Harry may be working upon his Morris chair before Tom gets his first board

squared. Tom may never be able to square a board. With this arrangement there is competition. Ingenuity and initiative are at work. The whole boy is at work. \* \* \*

In the individual method the children are permitted to travel each according to his own ability, without irritation, with reference to the work of any other child. \* \* \*

The greatest imperfection of the American school system is that it does not provide for the differences in children. It says to Henry, the bright child, work the ten problems on page 100 and then wait till the dull children catch up. Henry works the ten problems and sits around with little to do and waits for the other members of the class. Such an arrangement is liable to make of Henry a loafer. Who will deny that the brighter boys quit school? These bright boys, not necessarily so in all subjects, refuse to be held back. They refuse to idle away their time and naturally and honestly seek a chance, a place where they can give vent to their natural desires. If while the dull child is catching up, the bright fellow could play, all would be well and good, but more often than most of us realize the bright fellow must sit mum, and when he gets so full of energy that he boils over the button is pressed that controls the spanking machine. The school should be made the work house, where the child can be busy all the time, doing his work, not like other children, but naturally different from the way other children do the same thing. Children are different and that which appeals to one will not appeal to all. The individual method does not provide any additional subjects, neither does it discard any of the subjects found in the general work. Reading, writing, arithmetic, spelling, etc., are found to be fascinating to children, and upon these they can get rid of surplus energy just as quickly as when working in the manual training room or upon the athletic field, for concentration is the thing that does away with surplus energy. At the end of two hours'

earnest, enthusiastic effort, whether upon arithmetic, manual training, or upon the athletic field, the child will be tired. The effort is the primary thing, and that upon which the effort is made is the secondary.

With the individual method the pupils meet in classes, but class instruction in the sense it is generally taken has little to do with the individual method of instruction. If the children recite arithmetic at the board, each child has a different problem. The children at the seats have different problems from the problems on the board, and also no two children at the seats have the same problem. This removes all temptation to borrow, which in itself is a big problem in education. \* \* \*

We seldom find one student long in all subjects. This keeps the individual method from being discouraging to many. The child who is short in arithmetic has a chance to redeem himself in language.

—*Oklahoma School Herald*, February, '13.

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#### TEXT-BOOKS AND SOME OTHERS

Too much teaching is done with, from, in or by text-books only. Too many boys and girls leave school, with little or no acquaintance with any books save the few which have been used as instruments of torture in the daily classroom routine.

There are three things which will supplement the text-book which will bring real zest and interest into school work: the teacher, nature, and books.

The teacher must be one who teaches because she would rather teach than do anything else in the wide world, who throws her whole soul into her work, who makes it her constant and beloved companion day and night, one who can bring right into the schoolroom and dramatize for her scholars the glory of a May morning and the eternal wonders of the spring, who is broader and deeper than any text-book, who can open the mind

of a boy without committing statutory burglary, whose sympathy is as wide as the race and yet narrow enough to understand every young heart and eager face before her.

The second thing named as a supplement to the text-book is nature—the world of inanimate objects, a great open volume of wonderful variety, of perennial interest, of the highest power for instruction and inspiration, and yet a volume which to most people needs knowledge and human sympathy as a commentary. When I name nature as a supplement to text-books I do not have in mind the new subject which in the last few years has been injected into the school curriculum—nature-study, it is called. Real nature-study I do mean; and yet the word “study” is a little unfortunate and suggests a more formal and strenuous exercise than should be necessary to come to know nature. I certainly do not mean nature-study administered in the cut-and-dried fashion in which so much of it is done—with a syllabus to follow, with a specific program for every day—with set laboratory exercises, with suggested questions for the teacher and suggested answers for the pupil. \* \* \* Nature-study is rather a state of mind, a mental attitude, than any body of facts. Call it nature appreciation, nature love, and you are nearer to an exact definition.

The teacher's part in using nature to supplement text-books and formal instruction is to utilize the rainbow, the snowstorm, the sunset, the cloud, the sea, the mountain peak, to stimulate, to quicken, to arouse and develop in her students the qualities which will prevent them from ever falling into the blindness of Wordsworth's boy to whom “A primrose by a river's brim, a yellow primrose was to him, and it was nothing more.”

By word, by suggestion, by apt quotation, by the large use of natural objects in the schoolroom, by the study of the thing itself and not some text-book description of it, by the very spirit and atmosphere which she creates

about her, the teacher will be certified to her pupils as a true lover and appreciator of natural beauties.

The first object of any school should be to teach life, to teach its students how to live, which is very different and a vastly more important matter than how to get a living. Arithmetic, reading, writing are relatively minor matters. In a small degree they may contribute to learning how to live, but it is the richer, fuller life that is contemplated as the ultimate goal of all educational endeavor rather than the formal rote work implied by the three R's. Now in teaching how to live the full, rich life, an educationalized reading habit is the highest contribution which our schools can make to rural civilization. Our schools are not merely to teach facts, knowledge, but life—full, rich life. Books are left as our last resource.

"A life without the best books is like a room without windows"—that "the true university of these days is a collection of books and all education is to teach us how to read"—that "books, we know, are a substantial world, both pure and good: round these, with tendrils strong as flesh and blood, our pastime and our happiness will grow"—that "a good book is the precious life blood of a master spirit embalmed and treasured up on purpose to a life beyond life"—that "a room without books is as a body without a soul." \* \* \*

I cannot close a plea for "joy-reading," as it may well be called, without urging that teachers read poetry to children. Those lucky young people who have been wisely enough directed, whether by parent or teacher, to engrave half of Shakespeare upon their memories, with something of Milton, something from Wordsworth, something of Tennyson, something of Browning and of Keats, something of Homer and the Greek dramatists, with much of the Bible, have made a noble beginning of the finest culture that is possible. The best way for children to learn this great poetry is to have it read to them in the early years when the memory takes deposits graciously and



keeps them faithfully. Do not teach poetry in the formal and forbidden way which analyzes and dissects it, looking for something which the author never dreamed of putting in. Just read poetry to children, but read it well, with feeling and appreciation. It is pathetically insufficient an answer that there is "no time" to read verse to school children. Time should be made, time must be made if our children, the men and women of tomorrow, are not to lose the sweetness and light out of life. Mr. Bryce, the British Ambassador, never said a truer thing than that the American people sorely need more poetry.

*The Journal of Education*, Nov. 5, '14.

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#### MUSCLE CULTURE IN RELATION TO CHARACTER

Mental training by means of play begins early in the kindergarten age and if that play be wisely directed, the foundation for the strong will is laid. Watch the wee child's game of tag. The sense organs are on guard; the attention is focused. Thus is the training of the will begun, for intent heed to one thing is the best form of will-power. The child must quickly grasp an opportunity, "take in" a situation; must think, will and do at once. Constant repetition of the same movement makes for perfection. He forgets himself in his interest in the game and so loses self-consciousness and shyness. And gradually, as he plays more, he learns to conserve energy by economy and concentration of movements. In self-control this is one of the earliest and best lessons. Self-control is of slow growth. But the perfect poise and repose of the trained athlete is superior to, and more worthy of admiration than, his strength or skill.

Here on the playground comes the first moral distinction between right and wrong. The child is taught the difference between fair and unfair play. While his ideas are hazy, he knows it is "mean to cheat," that he must play "square" to win. Woe to the future character of

the man if this germ of morality be not fostered and carefully developed. \* \* \*

During adolescence, play, in the form of group games, is invaluable, not alone from the physical standpoint, but more especially from the mental and moral point of view. On the field of sports "headwork" is necessary. The player must master and observe the intricate rules of the game, to make body obey mind. The interests of the team must come before his own. Defeat must be met with a smile. Obedience, loyalty, patience, courage, and over and above all, self-control, are to be learned on the athletic field.

Colonel Parker tells us that "Play is God's method of teaching children how to work." The idea that there is a distinction between work and play is erroneous. They are one and inseparable: body and soul, work and play.

\* \* \*

While play is activity for its own sake, gymnastics has a deep, underlying purpose: to modify, to develop, to strengthen the body; to induce physical perfection that mental and moral excellence may follow; that the harmonious whole may be character in the fullest, best, broadest sense.

*Posse Gymnasium Journal*, Nov., '14.

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#### SEAT WORK IN THE FIRST YEAR

Seat work is one of the most difficult problems the first-year teacher has to solve, not only the beginning teacher, but also the one who has had some experience. "What shall I give those little beginners to do?" is the question that is constantly before you the first six or eight weeks of school. You must find an answer to this question at once, for if employment is not given to the children, our discipline is lacking and bad habits formed. Our responsibility as first-year teachers is a great one,

as through our efforts habits are formed in children that last through life.

Seat work is valuable (1) because nine-tenths of all the problems of school discipline are solved if children are kept interestingly busy doing worthy things. (2) It fulfills the requirements of pedagogical teaching along the lines of interest, apperception, correlation, drill, self-activity and self-control. (3) It is a means of teaching and a means of testing. Seat work is a means of teaching because a child's attempt to express an idea reacts upon his impression of the idea by making it clearer and fixing it. An impression receives definite shape by means of the attempt to express. By repeated interactions of seeing and telling, ideas and images are focused, absorbed and held. When a child has accomplished his assignment, he has a greater grasp on the knowledge gained in the presentation of the lesson. Seat work is a means of testing, as it affords the teacher a chance to test the child's knowledge and also her own presentation of the lesson. If the presentation of the lesson has been vague, incorrect and incomplete, the seat work that follows will be the same. (4) Seat work is valuable because it gives an opportunity for making an appeal by stimulating motor activity, as, for example, in cutting, drawing, folding and modeling. (5) Another value: it furnishes the child with a motive; he wants to do what others are doing and as well as they are doing it.

There are four ways to get good results in seat work: first, plan it as carefully as you would any lesson; second, give careful assignments; third, do not fail to inspect all work when finished; fourth, do not accept careless or soiled work of any kind. In planning seat work, know just what you are going to give after each lesson. Many times your materials must be prepared previously: as in cutting, have paper cut about the size of the cuttings you expect from the children. If the lesson is drawing, have the paper the shape to suit. If an apple is to be drawn,

give a large piece of paper; if a shovel or grasses, give a long, narrow piece. If you are giving directions about work to be done on writing paper, show the child how to hold it; have the matter on the board in the exact position in which you want it on his paper. To make it clearer to the slower ones, write it yourself upon a piece of paper with black crayons, and pass quickly through the aisle, giving each child a glance at it; then pin it up somewhere in view of the class that is working.

Always inspect seat work. If this is neglected a few times, the best forms of seat work will be of no value. Go down the aisle and look at their work in lentils, sticks, letter cards, clay or dissected stories. Comment as much as possible on the good work, avoid criticism and never discourage. If the lesson has been cutting or drawing, let the children hold it up in front of them; call the best ones up and let them show theirs to the class. Ask some of the class which one they like best and why. This will give an incentive to try harder next time, so they can hold theirs up. Encourage children to take papers home to show to their parents. Pin some of the best papers on the burlap or bulletin board in your room. All these little things arouse interest in children and result in efforts for better work.

The only way to get neatness in papers is to insist on them being so. Writing must be large, words well spaced, margins always used, and there should be no soiled spots of any kind. If you see an improvement in writing or neatness, give a word of encouragement; it always repays.

The time allowed for seat work in the first grade is never over fifteen minutes. Teachers should plan enough work to occupy pupils throughout entire periods. Extra kinds or quantities should be given regularly to those quick pupils who are sure to finish before others and then cause disturbance if not employed.

It is often well to give two assignments, the first some-

thing that you require accomplished, as writing a story, laying a word in lentils, spelling words with letter cards; then after this is done, tell the pupils they may cut, draw, or model something they had in one of their lessons that day. For example, if the nature-study lesson had been about a squirrel, the first assignment might be to write a story about a squirrel, lay squirrel in lentils, or spell certain words out of the story on the blackboard. The second task could be to cut out the squirrel, draw or model it. By doing this, you often avoid that restlessness in children who finish in five minutes and do not know what to do the other ten.

—*Atlantic Educational Journal*, Nov., 1914.

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PRIZE ESSAY

Through the generosity of a resident of California, and in connection with the Panama-Pacific International Exposition, the National Education Association is able to offer a prize of \$1,000 for the best essay on "The Essential Place of Religion in Education, With an Outline of a Plan for Introducing Religious Teaching Into the Public Schools."

Religion is to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic, or Jew. The essential points to be observed are "A Heavenly Father, who holds nature and man alike in the hollow of His hand;" the commandment of Hillel and Jesus of Nazareth, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself;" the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount.

Notice of intention to file an essay must be given the secretary of the association by April 1, 1915. Essays will be limited to 10,000 words and must be in the possession of the secretary by June 1, 1915. Six typewritten copies

must be furnished in order that the preliminary reading may be done independently.

The right is reserved by the association to publish not only the prize essay, but any others which may be submitted in competition, copyright privileges to be vested in the association for all such.

NATIONAL EDUCATION ASSOCIATION,

*By* D. W. SPRINGER, *Secretary.*

Ann Arbor, Mich.



## CURRENT EVENTS.

### KNIGHTS OF COLUMBUS SCHOLARSHIPS

Competitive examinations for the Knights of Columbus Scholarships in the Catholic University of America will be held April 3, 1915. Students intending to take the examinations were required to write to the Director of Studies, Very Rev. Edward A. Pace, D. D., and obtain from him a form of application which was to be filled in and returned not later than March 1, 1915. The regulations affecting the examinations and the conditions of tenure of the scholarships are now as follows:

#### *Eligible Candidates.*

1. Only young laymen who have received the degree of Bachelor of Arts, Bachelor of Science, Bachelor of Laws, or an equivalent academic degree, are admitted to the examination. Bachelors of Law must also have obtained the degree of Bachelor of Arts.

2. Students who will complete a baccalaureate course at the close of the current academic year may take the examination for these scholarships, but they must have obtained the bachelor's degree before entering the University.

3. Applicants must be, preferably, Knights of Columbus or sons of members of the Order.

4. Applicants will note the conditions of tenure of these scholarships as stated below.

#### *Application.*

1. The form of application calls for the full name of the applicant and his address; place and date of birth; accurate record of primary, high school and collegiate education. The applicant should also state the principal study which he desires to pursue at the University.

2. The application must be accompanied by three certificates: (a) from the Grand Knight of the Council to which the applicant belongs attesting his right to compete; (b) from his Pastor attesting the applicant's moral qualifications; (c) from the President or Secretary of his college to the effect that the

applicant is a student in good standing, and that he is qualified to take up graduate work.

3. Applicants who have already received the bachelor's degree must forward their diplomas with their application to the University; those who receive the degree at the close of the current academic year must forward their diplomas not later than July 1.

#### *Examination.*

1. Applicants who are eligible will receive from the University a Circular of Information explaining in detail the selection of subjects for examination and defining the requirements in each subject. Each applicant is required to indicate on blanks enclosed with the Circular the subjects in which he desires to take the examination and to return the forms to the Director of Studies not later than March 20, 1915.

2. Upon the approval by the University of the applicant's choice of subjects, he will be informed of the time and place of examination.

#### *Conditions of Tenure.*

1. Students who have obtained scholarships must register at the University at the opening of the academic year, September 28, 1915.

2. The scholarship provides board, lodging and tuition during the time prescribed for the degree which the candidate desires to obtain. All other expenses, laboratory fees, etc., are at the charge of the student.

3. By the terms of the foundation, each Knights of Columbus scholar is required to pursue courses of study in preparation for the Master's or the Doctor's degree in the Schools of Philosophy, Letters, Sciences, or Law. His work must be of graduate character and must be conducted in accordance with the regulations established by the University for graduate students.

4. Holders of scholarships are not allowed to pursue simultaneously courses of study in any other institution.

All communications in reference to the scholarships should be addressed to

VERY REV. EDWARD A. PACE, D. D.

*Director of Studies.*

The Catholic University of America, Washington, D. C.

## THE MARTIN MALONEY CHEMICAL LABORATORY

The contract for the completion of the new chemical laboratory was awarded in the latter part of February. Much of the material to be used in the central portion and new wing is already at hand and the work of construction will be begun at once. The new building is the gift of Marquis Martin Maloney, of Philadelphia, and the first of the large University buildings to be donated by a Catholic layman. In the *Catholic University Bulletin* public expression was made of the deep gratitude of the University to Marquis Maloney for his splendid generosity.

The new laboratory, the east wing of which is now finished, forms a massive, well-proportioned and effective termination to the long line of structures facing Michigan Avenue and stretching from the Harewood Road on the west to the eastern boundary line of the University grounds.

This wing, which was erected within a remarkably short period of four months and made ready for occupancy almost at the beginning of the Fall semester, fulfills all of the requirements of the most modern of Chemical Laboratories. When completed, the laboratory will present an over-all length of two hundred and sixty feet, equalling the dimensions of both Gibbons Hall and Graduates Hall when completed.

The style of architecture is the Tudor Gothic and the design possesses the merit of frankly expressing the requirements and limitations of the problem involved. The first story of the present wing contains the large Freshman Laboratory of Inorganic Chemistry, one end of which is being used for lecture purposes, pending the construction of the west wing, symmetrical with the present wing.

Accommodations for two hundred students are provided in the present portion, separate tables for experiments, with liberal aisles, ample staircases, cloakrooms, toilets, lockers and dumb waiters. The tables are supplied with oxygen, illuminating gas, compressed air, suction and water, while a down-draft ventilating system rids the tables of noxious gases. With a view of rendering the building fire and acid resisting, only those materials of construction have been employed that are known to be effective. The walls throughout are of impervious vitrified brick, the window frames of imported chrome steel

set in heavy stone mullions, with a complete absence of wood or other non-enduring finish.

Various small laboratories for Graduate and for Research work occupy the second story of the present wing, each provided with balance rooms, professors' and instructors' offices and laboratories, while the attic connected with the other portions of the building by means of dumb-waiters and elevators, serves as a stock room. The basement is laid out to meet the needs of the department of Industrial Chemistry, and underground vaults entered from area ways are used for the storage of explosives.

The central portion of the future building, the connection between the two wings, rises to a greater elevation than the wings and its flat roof will be used for certain outdoor experiments. The central lobby at the first story level makes an ideal museum, and will be wainscoted to the ceiling with Caen stone. Over the museum will be the library, to house one of the best working libraries in this country.

The west wing will be devoted almost entirely to the Amphitheater, with a seating capacity for three hundred students and extending through the height of both the basement and the first story, and accessible from both. The general design of the entire building is attractive and well merits the favorable criticism it has already received.

#### PRACTICAL MECHANICS LABORATORY

During the last year the Department of Mechanical Engineering has been provided with a laboratory of practical mechanics. This laboratory is conveniently situated relative to the Engineering Building, with 3,000 square feet of floor space and excellent ventilation, light and heat.

The laboratory is equipped with many modern lathes, drill presses, planers, boring mills, milling machines, grinders and similar tools, motor driven, together with an unusual assortment of small tools and stock. Instruction in this laboratory is given by an expert mechanician, thus providing the engineering student with an excellent practical training, together with the theoretical, and making him fully qualified for work in his chosen profession.

## HIGH SCHOOL FRATERNITIES FORBIDDEN.

In view of the press notices of the recent action of the New York City Board of Education in abolishing fraternities in the high schools, it may be interesting to note that secret societies in high schools are prohibited by section 52, subdivision 21 of the by-laws of the Board of Education. This sub-division was adopted January 8, 1913, and amended September 16, 1914. It runs as follows:

"No secret society, secret club or secret organization shall be allowed in any high school. All meetings of any society, club or organization in any high school shall be open to the principal or a teacher designated by the principal, or to any superintendent, or any member of the Board of Education. The constitution, by-laws, and minutes of the proceedings of any society, club or organization in any high school shall be subject to the inspection of the principal or a teacher designated by the principal, or of any superintendent, or any member of the Board of Education. No pupil attending a high school shall join or obtain membership in any society, club or organization making use of the school name directly or indirectly, or purporting to be a school organization, which does not comply with the provisions of this sub-division. The committee on high schools and training schools may provide appropriate penalties for violations of this by-law, which shall be enforced by the principals of the several schools."

## THE NEW ASSOCIATION OF AMERICAN COLLEGES.

The Association of American Colleges was formally organized in Chicago on January 15. As stated in the preamble to the constitution of the new association, its duties are to be "the consideration of questions relating to the promotion of higher education in all its forms in the independent and denominational colleges in the United States, and the discussion and prosecution of such plans as may tend to make more efficient the institutions included in the membership of the association." The first session of the association was held jointly with the Council of Church Boards of Education on January 14, and was devoted to a discussion of the moral and religious phases of education. This session preceded formal organization.

The first independent session of the new association, on the morning of January 15, was devoted to a general discussion of the place and function of such an organization. The fact was brought out that the interests of the independent colleges, as distinct from the public and private universities, are nowhere the particular care of any organization or group of people. The great graduate schools of the country have for a number of years maintained an association (the Association of American Universities), which is charged with defining the ideals and maintaining the standards of these institutions. The State universities have profited much by the formation of the National Association of State Universities. Although the universities which comprise these two associations have collegiate departments, nevertheless the problems of college education, as such, seemed to the promoters of the new association to lack serious and organized attention. From these older associations, also, and from the National Education Association have emanated certain propositions relating to the organization of the American system of higher education which, it was said, if generally adopted, would render the college wholly or in part superfluous. The college should be in a position to discuss its own situation and to present forcibly its own claims before a policy looking to its elimination from the scheme of American education was adopted. Moreover, colleges, especially the independent colleges, are largely without information of their own operations and needs. In the reports and bulletins of the Bureau of Education and elsewhere much information relating particularly to State universities is available. If the independent colleges were supplied with the same record of facts concerning themselves, it would be reasonable to expect a great improvement in college education. Much of the false emphasis known to characterize catalogue statements is due to ignorance on the part of catalogue editors of the offerings of sister institutions. The opinion was reiterated also, that what is known as the "Christian college" (by some called the "denominational college" although the term "Christian" is commonly used to include institutions not under denominational control, but merely on terms of friendly cooperation with some denomination) has a particular mission to perform which the strictly nonsectarian public institutions



can not attempt, namely, the higher education of youth under strongly positive religious influences. For all these reasons and many others, it was felt that there is a distinct place for an association.

The session held Friday afternoon was devoted in part to the business of launching the new organization. At that time a brief constitution, already prepared by the committee which had arranged the meeting, was adopted without substantial change. The essential clauses of the constitution were those on membership, representation, and officers, the gist of these clauses being as follows:

All colleges conforming to the definition of a minimum college given in the by-laws are eligible to membership. Each institution is entitled to one vote in each meeting. The officers of the association are a president, vice-president, and a secretary and treasurer, who are to hold office for one year and to be ineligible for reelection.

The association adopted one by-law at the same business session. The by-law defined eligibility. To be eligible for membership a college must require fourteen units for admission and 120 semester hours for graduation, except that by a two-thirds vote of the association a college not meeting these requirements may be admitted to membership. Immediately upon the passage of the by-law the association voted unanimously to admit Clark College, Worcester, Mass., to membership.

The report of the committee on classification, which was adopted, recommended that the Bureau of Education and other classifying bodies be urged to use the following terminology in listing institutions:

Tax supported:

- (a) State.
- (b) Municipal.

Nontax supported:

- (a) Denominational.
- (b) With denominational affiliations.
- (c) Independent.

The following officers were elected for the ensuing year: President, Robert L. Kelly, Earlham College; vice-president, George E. Fellows, James Millikin University; secretary-treasurer, Richard W. Cooper, Upper Iowa University.

## SCHOOL CONDITIONS IN DENMARK

Only one person in 1,000 in Denmark is unable to read and write, as compared with seven out of every 1,000 in the United States. Of 260,000 Danish children of school age only 370 failed to attend school during the year 1911.

These and other significant facts are brought out by H. W. Foght, of the United States Bureau of Education. Mr. Foght recently visited Denmark to make personal investigations concerning school conditions and has published the results in a bulletin just issued.

Compulsory attendance upon school between the ages of seven and fourteen is so strictly enforced in Denmark that "the few who persist in avoiding their legal responsibilities are punished so severely that they are glad enough to change their minds."

According to Mr. Foght the Danish schools are run six days in the week, giving at least 246 school days to the year. The people are so imbued with the value of education that they will go to any extremity to keep children in school.

School life is made attractive by giving a large place to popular songs. "All teachers," says Mr. Foght, "must be able to instruct in music whether they can sing or not. The teacher almost invariably accompanies the songs with a violin, which all teachers know how to use." School music includes patriotic, religious, and folk songs.

Danish schools do not use a spelling book. Spelling is taught as a part of the reading process. Grammar is likewise taught largely through "doing," as Mr. Foght expresses it. "Dictation is given from some classic; this is then analyzed and rules of grammar are applied as needed." The Bible is strongly emphasized in all the schools.

Children at school wear slippers and the girls wear short bloomer-like skirts. In their physical exercises, which have a prominent place in even the rural schools of Denmark, the peculiar dress of the girls serves them well in giving freedom of movement.

Mr. Foght says that the secret of Denmark's high place in educational affairs lies in the hold which the teacher has upon the entire people. Every teacher is a professional teacher.

The salaries are among the highest given to any class of workers. Teachers' houses with valuable pieces of land attached, are furnished in addition to the already liberal salaries. Teaching is, from every standpoint, made honorable in Denmark. The teacher has high social ranking, is a leader in both church and State, and is invariably pensioned for disability or age.

Teachers so thoroughly furnished and working under such happy conditions very naturally exemplify a high order of teaching. Mr. Foght says: "The Danish teachers draw upon their broad, general reading and experience for much of the classroom materials, instead of depending upon textbooks to furnish everything required."

#### NATIONAL CONFERENCE OF CHARITIES AND CORRECTION

Announcement has been made from the headquarters' office of the National Conference of Charities and Correction of the preliminary program for its forty-second annual meeting at Baltimore, Md., May 12 to 19. The conference will meet under the presidency of Mrs. John M. Glenn, of New York, the second woman president it has ever had.

The program contains the names of over fifty leading charity workers and penologists, and it is anticipated that the unprecedented social situation of the present year will result in a conference of unique values. The program on "The Family and the Community" will result in considerable discussion of methods of treating individual cases of poverty, as, for example, in a study of the "Psychology of Cooperation." Prof. Henry R. Seager, of Columbia University, will give an address on the "Causes and Remedies of Unemployment."

A series of unique discussions from an educational standpoint is being arranged under the committee on education for social work, under the chairmanship and vice-chairmanship respectively of Porter R. Lee, of the New York School of Philanthropy, and Miss Edith Abbott, of the Chicago School of Civics and Philanthropy. There has been an enormous increase in recent years in the number of people engaged professionally and on a volunteer basis in the solution of practical social problems, and this committee is attempting to determine the standards of this young profession and to give it a logical and proper adjustment to the other longer established professions. The discussion will include a treatment of the curriculum for

training social workers and the relation of social theory to practical situations.

The program on "Children" will include a study of comprehensive community plans in work for children and practical results of children's agencies in respect to rehabilitation. It is the expectation of the chairman of this section, Mr. C. C. Carstens, of Boston, to make as clear a statement as possible of the relations of social agencies in treatment of children to other agencies for constructive and preventive work.

Other divisions of the program relate to the following subjects: Corrections, health, public and private charities, social hygiene, social legislation, and State care of the insane, feeble-minded and epileptic. Among the speakers are: Prof. Edward T. Devine, of Columbia University; Dr. William H. Welsh and Dr. Adolf Meyer, of Johns Hopkins University; Dr. Charles P. Emerson, of Indiana University; Dr. H. H. Goddard, of the Training School for the Feeble-minded at Vineland, N. J.; and Dr. C. B. Davenport, of the Eugenics Laboratory, Cold Spring Harbor, N. Y.

#### NEWS NOTES

Count G. N. Plunkett, Knight Commander of the Order of the Holy Sepulchre, has been lecturing in St. Patrick's College, Maynooth, on "The Symbolism of Church Architecture." Count Plunkett is President of the Society of Antiquaries of Ireland and member of the Royal Irish Academy. As director of the National Museum in Dublin he has priceless examples of ancient Gaelic arts in his charge. He is the author of an important book on Botticelli, and has edited Miss Stokes' "Early Christian Art in Ireland."

Mr. Thomas W. Churchill was reelected president of the New York City board of education on February 1. Twenty-six votes were cast for Mr. Churchill, eighteen for Mr. John Greene and one for Mr. W. G. Wilcox. The election was subsequently made unanimous. Mr. S. Somers was elected vice-president without opposition.

Dr. Charles Alexander McMurray was elected professor of elementary education by the board of trustees of Peabody College for Teachers, Nashville, Tenn., on January 19. He will enter upon his new work in June. Dr. McMurray is now di-

rector of the normal training department and superintendent of schools at DeKalb, Illinois. He was formerly head of the training department of the Illinois State Normal University, at Normal, Ill., and earlier held a similar position in the State Normal School, Winona, Minnesota; as well as that of acting principal at the State Normal School, at California, Pennsylvania. He has had, in addition, a most valuable experience in summer school work; three summers at the University of Minnesota, three summers at the University of Chicago, five at Cornell University, two summers at Columbia University, besides one each in the Universities of Virginia, West Virginia, North Carolina, Tennessee, Mississippi, Alabama, Arkansas, and Texas.

During the winter months the school board of Sterling, Colo., offers a short course for farmers and farmers' wives and for boys and girls or men and women in the community who are interested in blacksmithery, carpentry, gasoline engines, farm accounts, dressmaking, cooking, household managing, etc. These courses are taught by practical people chosen from among the most successful in the community. During the term of 1913-14 the registration reached over 100. The people of the community are encouraged to bring their problems to the school and to go to work on them; when they reach a point where they need assistance, the person in charge of the course helps them as the case may demand, and the work goes on without the necessity of waiting for a class or wasting time upon points which are already familiar to the student.

The Harrisburg, Pa., school board has adopted the recommendation of the superintendent and high-school principals that an experienced and competent female teacher adviser be employed to have general out-of-door oversight of high-school girls. The duties of such teacher include personal conferences with mothers in the homes, and with the students themselves, the determining of causes for failure in studies, for dropping out of school, advising on personal matters, securing safe and proper employment for those forced to leave school, conferring with employers, and, in general, acting as helper and adviser on all matters pertaining to the educational and personal welfare of high-school girls.

PATRICK J. MCCORMICK.

## REVIEWS AND NOTICES

**The Black Cardinal**, A novel by John Talbot Smith. New York: The Champlain Press, 1914. Pp. 360.

Doctor Smith's latest work is an historical romance in which appear Elizabeth Patterson, the Baltimore girl who married Jerome Bonaparte; Cardinal Consalvi, and Napoleon as the leading characters. It tells the love story of Elizabeth and Jerome, their marriage and separation for political reasons by the First Consul, and Elizabeth's efforts for their reunion and the recognition of her marital claims. It shows the attitude of the Church towards the marriage, introduces Pope Pius VII, and lets one see the kindly interest of the Pontiff in the affairs of the Protestant American girl. The story has a swiftness and smoothness of action, and is told with a lightness of style and a humor that Dr. Smith has never surpassed in any of his well-known novels.

In this book, however, the author has accomplished more than the clever handling of a story. He has drawn two character pictures which for vividness of portrayal and for psychological as well as for artistic merit will not be soon forgotten. The Emperor Napoleon, and Cardinal Consalvi, prince of the earth and prince of the Church, respectively, stand out as the chief parties in a duel between Church and State which would be a striking background for any story, and the reader never loses sight of the contestants nor interest in them. The other characters of the story fade in interest before these commanding figures, which we dare say will be as new as they are forceful to American readers. This is a new presentation of Napoleon, and a new view of the leading Churchman of the period. It is a pleasure to recommend to our teachers and pupils such a wholesome and admirable story.

THOMAS EDWARD SHIELDS.

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### **Fourth Annual Report of the Superintendent of Parish Schools, Diocese of Newark, for the Year Ending June 30, 1914.**

The Superintendent's report should be above all things informative of the conditions and needs of his school system. While it must contain the statistical data for the whole system



and for the individual schools, it will hardly recommend itself for general reading or examination unless the significance of such data is also made known. This report has the merit of showing at a glance the present state of the diocesan system of Newark as compared with that of last year. In general, it portrays a condition common to most diocesan systems at present, that is, one of marked increase and progress in almost every direction. The enrollment, for example, has increased 1,438; the attendance, 1,309, and the teachers, 43. The interpretation is, however, more instructive, for while the pupils have increased, owing to the opening of new schools, better facilities and more efficient teaching, it is shown that the most notable increase has been in the Polish and Lithuanian schools. At the same time, there has been a decrease in the attendance of that Italian schools, a problem which, according to the Superintendent, "must be met squarely and dealt with effectively. For," he says, "on the one hand we must be prepared to meet this great increase, and on the other to regain this almost complete loss." This presentation and interpretation of the statistics is characteristic of the report.

An innovation has also been introduced in the present report. The Superintendent, after comparing the statistics with those of the previous year, becomes retrospective and surveys the progress which has been made in the diocese during his five years of office. He does this in the light of his past reports, taking up the subjects recommended or the changes advocated and assessing the results. He shows that the hopes of five years ago are in many cases now realized, as, for instance, in regard to a working curriculum, and examinations. He shows, too, what progress has been made toward realizing them in regard to better supervision through community inspectors and principals, and while there yet remains much to be done, it is evident that the Superintendent has made remarkable advances and his hopes for the future are well founded.

Of the other questions reviewed in the light of former reports, that of retardation is perhaps the most effectively treated. His recommendation of more systematic grading and a system of semi-annual promotions is enhanced by the assertion that it is based on his own experience and observation.

Another question interestingly and effectively handled is that of the central high schools, which, by the way, should be of peculiar interest in his system, for the reason that the field appears to be an exceptionally good one. Although the point is not brought forward by the Superintendent, the statistics show an unusually large number of pupils in the grammar grades of the elementary schools. Evidently where they are successfully held longer at school than in most places, the prospect for flourishing high schools is bright indeed. It would be valuable in a future report to give this point some prominence and to explain it, if possible, for the interested. A suggestion prompted by the summary of statistics is that the next report supply the percentage of attendance based on actual registration rather than on total enrollment, for this is usually impossible to ascertain from Catholic school statistics.

PATRICK J. MCCORMICK.

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#### **Annual Report of the Schools of the Albany Diocese, 1913-14.**

Besides giving the statistical data for his school system, the Superintendent of Albany devotes over twenty closely-printed pages of this report to a discussion of the topics pertinent to conditions in his diocese. He treats especially of Catholic standards in education and with what good reason may be seen from the fact that "the schools of the diocese are under the Regents; with few exceptions they take the prescribed examinations." No pastor or teacher could fail to be impressed of the Superintendent's conviction that under the present arrangement there is the greatest need of standardization in the Catholic as well as in the State sense. His thoughts on the course of religious instruction are well calculated to inspire real and vital teaching. He has also offered direction as to grading, the special work of principals and grade teachers, the use of method, and the judicious assignment of home work.

The high school is apparently a subject of special interest in the diocese. "All recognize full well," Father Dunney says, "the need of solid Catholic training during those vital years which spell so much for the Catholic boy or girl. That that need has been felt all along and has been responded to is evident in the efforts made and the yeoman service done by

many of our academies." A glance at the statistics shows a surprisingly large number of parish high schools, or academies, as they are called in the report. Many of them, although long established, have a small enrollment. The Superintendent recommends very strongly the central rather than the parish high school. "Its features are such as commend themselves strongly to all interested in the furtherance of solid Catholic education. Economically, too, it dictates itself as the very best mode of securing large fruits, while at the same time saving effort, teachers and expenditure. Moreover, such a school is the very nursery of strong Catholic spirit and conviction; it engenders a broad, secure sense of strength and solidarity, does away with narrow parochialism, stimulates industry, good rivalry, and offers a broadening influence such as never could be secured in a parish academy."

The Superintendent concludes this first and very attractive report with an outline of the plans and purposes of inspection which are of sufficient general interest to be reproduced here. "Aim betokens object and action; without it no work can prove worth while. Hence it is that here at the outset we outline the plans and purposes of inspection, which, briefly summed up, are as follows: 1. Visitation of the schools in the diocese with a view to secure their solidarity. 2. Survey of the field of work and determination of the work done there, what methods employed, what standards followed. 3. Study of classroom conditions, efficiency of teachers, use of correct methods, adherence to curriculum, content of work and general results displayed by the pupils; entries of all such facts on cards; these cards to be kept on file for future reference. 4. Preparedness to offer helpful suggestion and criticisms arising out of inspection experiences; proficiency to suggest and carry out ways and means for the betterment of education, for reforms and reconstruction, as determined by authority. 5. Accurate knowledge of the whole school situation in the diocese; establishment of a central bureau, where files and records are kept and where data pertaining to our schools can be read by those properly authorized to secure such information."

PATRICK J. MCCORMICK.

**From Dublin to Chicago**, by G. A. Birmingham. George H. Doran Company, New York, 1914: Cloth, pp. 320; \$1.50 net.

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**Abroad at Home**, by Julian Street, with pictures by Wallace Morgan. The Century Co., New York: Cloth, pp. 517; \$2.50 net.

Travel literature on the topic of America has been of an unusually interesting sort since Dickens and Thackeray came to visit our shores and viewed us with Victorian eyes. Stevenson later, and Kipling still later, came to us and then went their several ways, the one to be loved by us with something akin to passionate devotion, and the other to be liked for his tales of India and forgiven for some of his contemporary poetry. In our present twentieth century, Arnold Bennett has been here and H. G. Wells, and both have written down their experiences in mildly entertaining if not profound fashion; and now George Birmingham has compiled for us some notes of his tour in America, labeled them "American Impressions," entitled the work "From Dublin to Chicago," and sent it forth into the coldly critical world with a courage that warms us to its author who in private life in Ireland is Canon Hannay, of the Church of England. For it does require a rather fine sort of courage, to say naught of delicacy, to make a social visit and then publish your "bread-and-butter" letter in the form of an open book!

"Abroad at Home" is *in* this "travel literature" category—yet not *of* it. For Julian Street and Wallace Morgan are members of our own household and were under no constraint afterwards in writing their "bread-and-butter" letter, especially when self-invited they had walked in at the door, disposed themselves luxuriously in the most comfortable chair in the living-room and poked the log fire while calmly informing us that the room was drafty! It is a diverting psychological phenomenon that what is intolerable rudeness in a visitor may often be the customary and unnoticed thing in the bosom of one's family! Perhaps it is because the visitor cannot hope to know us as well as do those with whom we live—or who must live with us!

Both books are of peculiar interest this year, when the

unpleasantness in Europe is keeping *American* tourists at home and compelling many of them to "discover" America for the first time, and is occupying *European* tourists with the new ruins to be viewed in Belgium and in Poland, ruins somehow lacking in the picturesqueness of other ruins caused in the same way, but now centuries old! It is well that "Abroad at Home" has furnished a new and vital "Baedeker" of America; for many people will travel to the Pacific Coast this year, people who have the most amusing and insular notions as to the real wonder which may be called "Inland America," and of which merely the vaguest recollections survive to them from their geographies. It is also well that Canon Hannay has given us the record of his peregrinations from "Dublin to Chicago"—for the genial Irish clergyman in his turn "discovered" America, observed it more penetratingly, on the whole, than did Arnold Bennett in "Your United States," and came to the conclusion that he liked it very well!

The book is below the standard of the rest of Canon Hannay's work, and a distinct disappointment from the point of view of "The Lighter Side of Irish Life," "Lalage's Lovers" and "General John Regan." The lightness of touch is a bit heavier than usual; the whimsical philosophy does not seem quite so spontaneous; and the book as a whole is not far above the level of commonplaceness set by such travel books by English authors as Arnold Bennett's "Your United States." All the conventional machinery is there and turns almost with the usual perfunctory revolutions—almost but not quite, because then the book would have been very impossible indeed. It is not Canon Hannay's fault that others have written about the architecture of the Pennsylvania and Grand Central Terminals in New York, the stuffy and cramped abomination known as a "Pullman car," the appalling efficiency of the American telephone, and the other customary ingredients of travel books on America in the present century. When he was able to transcend these, he wrote most interestingly, so interestingly that, to our notion, the best chapter in the book was not about America at all but about "The Irishman Abroad." That is a theme for epic and romance!

Frankly and unashamedly we confess that we went questing throughout these books for the romance that was in them.

And we sought it in two quarters—architecture and universities! To our way of thinking, these two features of our national life are at present its most interesting romantic factors—they represent America's intellectual aspirations—and give us a long perspective down which, as we gaze, the East and the West blend and the North and the South merge into the country which is called the United States.

On page 86 of Canon Hannay's book we found the first stirring of romance. While we disagree with the Reverend Canon, and consider St. Thomas', higher up on Fifth Avenue, and the Chapel of the Intercession, at Broadway and One Hundred and Fiftieth Street, even lovelier and more artistic pieces of Gothic than the Cathedral (although both of them will soon be eclipsed by the new Dominican pile), we do feel quite of the same mind with him as to the rest:

"St. Patrick's Cathedral, in Fifth Avenue, is a fine, a very fine example of modern Gothic. Except the new Graduate College buildings at Princeton, this cathedral strikes me as the finest example of modern Gothic I have ever seen. But ought New York to have Gothic buildings? Here, I know, I come up against the difficult question. There are those who hold that for certain purposes—for worship and for the dignified ceremonial life of a university—the Gothic building is the one perfect form which man has devised. We cannot better it. All we can do is soak ourselves in the spirit of the men of the great centuries of this style and humbly try to feel as they felt so that we may build as they. It may be granted that we shall devise nothing better. I, for one, gladly admit that St. Patrick's in New York and the Hall at Princeton are conceived in the old spirit and are as perfect as any modern work of the kind is, perhaps as perfect as any modern Gothic work can be. But when all this is said, it remains true that the life of New York is not the life of mediæval Rouen, of the London which built Westminster or of the Cologne which paid honor to the Three Kings. Can New York accept as its vision of the the divine the conception, however splendid, of those 'dear dead days'?

"It may well be that I am all wrong in my feeling about modern Gothic, that what is wanting in these buildings is not the spirit which was in the old ones. It may be that, like



certain finer kinds of wine, they require maturing. I can conceive that a church which seems remote now, almost to the point of frigidity, may not only seem, but actually be, different two hundred years hence. It is scarcely possible to think that the prayers of generations have no effect upon the walls of the building in which they are uttered. There must cling to the place some aroma, some subtle essence of the reachings after God of generation after generation. The repentances of broken hearts, the supplications of sorrowing women, the vows of strong, hopeful souls, the pieties of meek priests, must be present still among the arches and the dim places above them. Men consecrate their temples, but it takes them centuries to do it."

The Canon, too, was in quest of adventure. "I wanted very much . . . to see something of American university life. I did see something, a little of it, both at Yale and Princeton." And after the quest was concluded, he says: "My impression, a vague one, is that the ordinary undistinguished American undergraduate is not required to work so hard as an undergraduate of the same kind is in England or Ireland. In an American magazine devoted to education I came across an article which complained that, in the matter of what may be called examination knowledge, the American undergraduate is not the equal of the English undergraduate. He does not know as much when he enters the university and he does not know as much when he leaves it. This was an American opinion. It would be very interesting to have it confirmed or refuted. But no one, on either side of the Atlantic, supposes that the kind of knowledge which is useful in examinations is of the first importance. The value of a university does not depend upon the number of facts which it can drive into the heads of average men; but on whether it can, by means of its teaching and its atmosphere, get the average man into the habit of thinking nobly, largely and sanely. It seems certain that the American university training does have a permanent effect on the men who go through it, an effect like that produced by English schools, and certainly also by English universities, on their students. A man who is, throughout life, loyal to his school or university has not passed through it uninfluenced. It seems likely that the American universities are

succeeding in turning out very good citizens. The existence of what I have called the university student 'myth,' the existence of a general opinion that university men are likely to be found on the side of civic righteousness, is a witness to the fact that the universities are doing their main work well.

"The little, the very little, I was able to see of university life helped me to understand how the work is being done. The chapel services, on weekdays and Sundays, were in many ways strange to me and I cannot imagine that I, trained in other rituals, would find digestible the bread of life which they provide. But I was profoundly impressed by the reality of them. Here was no official tribute to a God conceived of as a constitutional monarch to whom respect and loyalty is due, but whose will is of no very great importance, a tribute saved perhaps from formality by the mystic devotion of a few; but an effort, groping and tentative, no doubt, to get into actual personal touch with a divinity conceived of as not far remote from common life. These chapel services—exercises is the better word for them—can hardly fail to have a profound effect upon the ordinary man. I have stood in the chapel of Oriel College at Oxford and felt that now and then men of the finer kind, worshiping amid the austere dignity of the place, might grow to be saints, might see with their eyes and handle with their hands the mysterious Word of Life. I sat in the chapel at Princeton, I listened to a sermon at Yale, and felt that men of commoner clay might go out from them to face the battering from the fists and boots of Tammany gangsters.

"It seems to me significant that Americans have not got the words 'don' and 'donnish.' They are terms of reproach in England, but the very fact that they are in use proves that they are required. They describe what exists. The Americans have no use for the words because they have not got the man or the quality which they name. The teaching staffs of the American universities do not develop the qualities of the don. They do not tend to become a class apart with a special outlook upon life. It is possible to meet a professor—even a professor of English literature—in ordinary society, to talk to him, to be intimate with him and not to discover that he is a professor. Charles Lamb maintained that school-mastering left an indelible mark upon a man, that having school-mas-

tered he never afterward was quite the same as other men. . . . I do not believe that the most careful student of professional mannerisms could detect an American professor out of his lecture room. It is possible that this note of ordinary worldliness in the members of the staff of the American university has a beneficial effect upon the students. It may help to suggest the thought that a university course is no more than a preparation for life, is not, as most of us thought once, a thing complete in itself.

"In all good universities there is a broad democratic spirit among the undergraduates. They may, and sometimes do, despise the students of other universities as men of inferior class, but they only despise those of their fellow students in their own university who, according to the peculiar standards of youth, deserve contempt. In American universities this democratic spirit is stronger than it is with us, because there is greater opportunity for its development. There are wider differences of wealth—it is difficult to speak of class in America—among the university students there than here. There are no men in English or Irish universities earning their keep by cleaning the boots and pressing the clothes of their better-endowed fellow students. In American universities there are such men and it is quite possible that one of them may be president of an important club, or captain of a team, elected to these posts by the very men whose boots he cleans. If he is fit for such honors, they will be given him. The fact that he cleans boots will not stand in his way. The wisdom of medieval schoolmen made room in universities for poor students, sizzars, servitors. The American universities, with their committees of employment for students who want to earn, are doing the old thing in a new way; and public opinion among the graduates themselves approves."

It was in the same spirit, also, that we read "Abroad at Home"—turning first of all to the six delightful chapters in the division entitled "Chicago," turning there first because Chicago is "home" both to Julian Street and ourselves, and because there Canon Hannay's western wanderings reached their farthest frontier. And quite a pleasant glow came over us (that curious manifestation of that curious local pride which is ineradicable, even in cosmopolites!) when we dis-

covered that "Canon Hanney said he felt at home in Chicago. So did Arnold Bennett." New York readers of the book, and others, must have gasped with pained surprise when they came upon the lines: "Imagine a young demigod, product of a union between Rodin's 'Thinker' and the Winged Victory of Samothrace, and you will have my symbol of Chicago." And if one is not prepared for shocks of that sort, it would be more comfortable not to read the book at all. For the man who brazenly refers to the Garden of the Gods in the Rockies as a "pale pink joke" is also the author of these paragraphs:

"I do not believe that any experience in life can give the ordinary man—the man who is not a real explorer of new places—the sense of actual discovery and of great achievement, which he may attain by laboring up a stope and looking over it at a vast range of mountains glittering, peak upon peak, into the distance. The sensation is overwhelming. It fills one with a strange kind of exaltation, like that which is produced by great music played by a splendid orchestra. The golden air, vibrating and shimmering, is like the tremolo of violins; the shadows in the abysses are like the deep throbbing notes of violincellos and double basses; while the great peaks, rising in their might and majesty, suggest the surge and rumble of pipe organs echoing to the vault of heaven.

"I had often heard that, to some people, certain kinds of music suggest certain colors. Here, in the silence of the mountains, I understood that thing for the first time, for the vast forms of those jewel-encrusted hills seemed to give off a superb symphonic song—a song with an air which, when I let my mind drift with it, seemed to become definite, but which, when I tried to follow it, melted into vague, elusive harmonies."

And this is the same iconoclast who ventilates, in Chapter XXVIII—"A College Town"—some interesting and naïve opinions on education. He "discovered" a State university!

"In detail I knew little of these big State schools. I had heard, of course, of the broadening of their activities to include a great variety of general State service, aside from their main purpose of giving some sort of college education, at very low cost, to young men and women of rural communities who desire to continue beyond the public schools. I must confess,

however, that, aside from such great universities as those of Michigan and Wisconsin, I had imagined that State universities were, in general, crude and ill-equipped, by comparison with the leading colleges of the East.

"If the University of Kansas may, as I have been credibly informed, be considered as a typical Western State university, then I must confess that my preconceptions regarding such institutions were as far from the facts as preconceptions, in general, are likely to be. The University of Kansas is anything but backward."

"Life at the university is comfortable, simple and very cheap, the average cost, per capita, for the school year being perhaps \$200, including school expenses, board, social expenses, etc., nor are there great social and financial gaps between certain groups of students, as in some Eastern colleges. The university is a real democracy, in which each individual is judged according to certain standards of character and behavior.

"'Now and again,' one young man told me, with a sardonic smile, 'we get a country boy who eats with his knife. He may be a mighty good sort, but he isn't civilized. When a fellow like that comes along, we take him in hand and tell him that, aside from the danger of cutting his mouth, we have certain peculiar whims on the subject of manners at table, and that it is better for him to eat as we do, because if he doesn't, it makes him conspicuous. Inside a week, you'll see a great change in a boy of that kind.'

"Not only is the cost to the student low at the University of Kansas, but the cost of operating the university is slight. In the year 1909-10 (the last year on which I have figures), the cost of operating sixteen leading colleges in the United States averaged \$232 per student. The cost per student at the University of Kansas is \$175. One reason for this low per capita cost is the fact that the salaries of professors at the University of Kansas are unusually small. They are too small. It is one of the reproaches of this rich country of ours that, though we are always ready to spend vast sums on college buildings, we pay small salaries to instructors; although it is the faculty, much more than the buildings, which make a college. So far as I have been able to ascertain, Harvard pays the highest maximum salaries to professors of any American university--



\$5,500 is the Harvard maximum. California, Cornell and Yale have a \$5,000 maximum. Kansas has the lowest maximum I know of, the greatest salary paid to a professor there, according to last year's figures, having been \$2,500. . . .

"The breed of men and women who are being raised in the Western States is a sturdier breed than is being produced in the East. They have just as much fun in their college life as any other students do, but practically none of them go to college 'just to have a good time,' or with the even less creditable purpose of improving their social position. Kansas is still too near to first principles to be concerned with superficialities. It goes to college to work and learn, and its reasons for wishing to learn are, for the most part, practical. One does not feel, in the University of Kansas, the aspiration for a vague culture for the sake of culture only. It is, above all, a practical university, and its graduates are notably free from the cultural affectations which mark graduates of some Eastern colleges, enveloping them in a fog of pedantry which they mistake for an aura of erudition, and from which many of them never emerge."

"For me the visit was an education. I wish that all Americans might visit such a university. But more than that, I wish some system might be devised for the exchange of students between great colleges in different parts of the country. Doubtless it would be a good thing for certain students at Western colleges to learn something of the more elaborate life and the greater sophistication of the great colleges of the East, but more particularly I think that vast benefits might accrue to certain young men from Harvard, Yale, and similar institutions, by contact with such universities as that of Kansas. Unfortunately, however, the Eastern students, who would be most benefited by such a shift, would be the very ones to oppose it. Above all others, I should like to see young Eastern aristocrats, spenders, and disciples of false culture shipped out to the West. It would do them good, and I think they would be amazed to find out how much they liked it. However, this idea of an exchange is not based so much on the theory that it would help the individual student as on the theory that greater mutual comprehension is needed by Americans. We do not know our country or our fellow countrymen as we should. We



are too localized. We do not understand the United States as Germans understand Germany, as the French understand France, or as the British understand Great Britain. This is partly because of the great distances which separate us, partly because of the heterogeneous nature of our population, and partly because, being a young civilization, we flock abroad in quest of the ancient charm and picturesqueness of Europe. The 'See America First' idea, which originated as the advertising catch line of a Western railroad, deserves serious consideration, not only because of what America has to offer in the way of scenery, but also because of what she has to offer in the way of people. I found a great many thoughtful persons all over the United States were considering this point."

"Abroad at Home" is just a chatty account of their ramblings, told, in most unconventional fashion, and in brisk "United States," in the library by two members of the family while the other members of the household listen and note that the travelers are "thinner, but look very well." Neither this book nor "From Dublin to Chicago" would rank very high as a piece of pure literature, although Canon Hannay's work makes a much closer approach to it than does "Abroad at Home." But then, "bread-and-butter" letters, and family chats in the breakfast-room, are seldom pure literature!

THOMAS QUINN BEESLEY.

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**The Book of Job with an Introductory Essay Advancing New Views and Explanatory Notes**, by Homer B. Sprague, Ph. D. Sherman, French & Company, Boston, 1913: pp. 243. \$1.25 net.

The poetical portion of the Book of Job is rendered in verse. An attempt has been made to keep close to the language of the authorized version, a closer adherence to the sense of the revised version, and a more literal translation of the Hebrew original, so at least we are informed in the title page. It is needless to add that the versions here referred to are not the Catholic authorized versions. The opening paragraph of the preface will shed light on the manner in which the sacred text is here treated: "In the preparation of this work, as of all the masterpieces he has annotated, the editor's aim has been to popularize a portion of the world's greatest literature.

Such literature ought not to be merely the luxury of the few, but should become, if possible, a joy and inspiration to many."

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**Principles of Biology**, by J. I. Hamaker, Ph. D., Professor of Biology in Randolph-Macon Woman's College. P. Blakiston's Son and Co., Philadelphia, 1913: pp. x+459.

This text book contains 267 illustrations. It is not a laboratory guide, but an attempt to present in brief outlines the theoretical aspects of the phenomena studied, thus saving the students labor of elaborate note-taking at their lectures.

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**The Modern High School, Its Administration and Extention, With Examples and Interpretations of Significant Movements**, edited by Charles Hughes Johnston. Charles Scribner's Sons, New York, 1914: pp. xviii+847.

As in the case of High School Education, this book presents the joint labor of a large number of well-known educators. It is a serious attempt to indicate the relations between the work of the high school and the social needs of the time. It will naturally be studied by all who are interested in our secondary schools, but whether we agree or not with the views therein expressed we cannot fail to be interested in the views held by this body of educators in whose hands the destiny of our secondary schools so largely rests. The value of the book is considerably enhanced by an extensive bibliography, covering 67 pages. It has a complete alphabetical index which makes reference easy. The titles of the closing chapters sufficiently indicate the importance of the problems dealt with in this book: "The Religious Life of the High School Student," "The Moral Agencies Affecting the High School Student," "Vocational Guidance and the High School," etc.